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AUGUST 1966

Prabuddha Bharata

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PRABUDDHA BHARATA

AUGUST 1966

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PRABUDDHA BHARATA

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PRABUDDHA BHARATA

Vol. LXXI AUGUST 1966 No. 8

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत

Arise! Awake! And stop not till the Goal is reached.

—:o:—

LETTERS OF SWAMI SHIVANANDA

(104)

Sri Ramakrishna Ashrama
Bull Temple Road, Bangalore City
15 September 1921

Dear Sriman —,

We feel blessed to receive the sacred ashes and the offerings of Lord Amaranātha along with the offerings of Saradāpīṭha and to place them on our head with all devotion. In reply to your letter from Srinagar I had written to you in the Kalibari address of Rawalpindi but I do not know whether that was ever received by you.

It is very gratifying to know that you felt the grace of the Master every now and then during the period of your pilgrimage. Doubtlessly this will lead you to a stronger conviction in regard to His divine role. The scenic beauty of Kashmir is indeed very beautiful and we had seen all those. You are very fortunate that you feel like doing the spiritual practices by remaining fixed in any place for a long period. Do that as the Master wishes so. May the desire of your heart be fulfilled. One feels like this after one has wandered long. May, by the grace of the Master, you go deep in your spiritual pursuit.

C— has written to me from Meerut that he is quite well there. It would have been better had you been staying together. Meerut is a healthy place and C— too is very sincere in his spiritual pursuit. So it would be very helpful for the two devoted aspirants like you to stay together.

I told all to Maharaj and he blessed you heartily. I too bless you with all love and affection. Convey the same to the others also. By Master's

grace we are not unwell. We may, perhaps, go over to Madras. Worship of the Divine Mother Durgā in image will be performed there; such had never been done in the South before.

Your well-wisher,
Shivananda

(105)

Sri Ramakrishna Ashrama
Bangalore City
29 September 1921

Dear Sriman —,

I have learnt all from your letter and I am happy to note that you are quite in health and spirit there. May you make much headway into the realm of spiritual realization.

I am distressed at heart to learn about the scarcity of food in that region. I do not feel like asking you to stay any more there. I would rather suggest that during the winter you come over to some such a place which is healthy and solitary and where you can have both easy alms and the holy company. I cannot, however, exactly tell about any such place having the availability of the things. So do as you consider expedient. Yet none but any extremely self-seeking monk can stay in such a place of scarcity. Monks who are dedicated to the cause of the Master, the Holy Mother and Swamiji, should not stay any more in such places. You will find so many other places where you can strive for self-liberation. How can a monk ask alms of those who are so poor, starved and distressed? Monks who have our Master as their ideal, serve the afflicted and the poor by providing them with food and clothing; they nurse the sick. If they do not have anything with them they serve even by begging. We do feel this to be our ideal. Now you may do as you think proper. Only those who are too selfish in regard to their own liberation cannot cultivate the idea of serving the poor.

Yes, in Madras i.e. in the South, Divine Mother Durgā will, for the first time, be worshipped in image. We will soon be going over there. Till now we have not yet gone to Travancore. Everything will be finalized at Madras after the *pūjā*. May Master bestow perfect illumination and devotion on you. This is the innermost prayer of my heart.

Your well-wisher,
Shivananda

THE WAY TO PERFECTION

[Editorial]

The making of the inner man within us is not an easy task. It is the fruit of a hard-earned character. Through the training of the mind and education of the intellect we add to our stature bit by bit. Bounty of a living spirit,—it is also a spontaneous development within—a positive product not of this climate but of an exotic one from some other sunnier land.

The subtle nature of this inner man and the subtler ways of its growth so often give rise to too many erroneous conceptions and queer ideas. In spiritual life, as it would generally be found, there are persons who experience neither the freshness of the new mornings nor the radiance of glowing sunsets. Drowned in utter listlessness they find spiritual life as a prolonged sultry afternoon where there are neither the thunder clouds of new problems nor the thrills of newer adventures. There are others who, although very sincere in their endeavours, are too cautious to commit any blunder or a mistake and they would always want things to be done by others. Born in the new life they very much like to go on as helpless minors without trying to grow into the full stature of manhood. There are yet other persons who, on the other hand, are hectic in their violent efforts and are eager to attain maturity in inner life overnight. It may quite reasonably be inferred that the first section is the case of stagnation, the second is that of blind self-complacency and the third signifies excitement, and for all these abnormalities they are to pay a heavy price eventually in morbid weariness. To grow in inner health is to grow anew and as such neither impatience nor wishful thinking can in any way inject an iota of development into it.

Christ says, 'Behold I make all things new'; so one is required to become a new vessel, a new being if one is to bear the light of the new spirit. When the seed of oak is planted in an old earthen ware, it breaks asunder; when new wine is poured into an old bottle it bursts; so one needs preparation to welcome the new development. One has to cleanse the mind, subdue the senses and feel the new appetite before one can seek that new city which 'hath foundations, whose builder and maker is God'. One must deserve before one can desire in any way. Inner life is like a great tree that cannot spring from the acorn in one day. Time is the soil in which it must grow and the winds of heaven and the rays of the sun must feed it to develop. 'A little lower than God', says Shakespeare, 'made He man.' So to develop into such a lofty height it requires both time as well as patience. Again the most fundamental of all is that this development of inner health is a spontaneous one. It is like that of a lotus. The *Sermon on the Mount* enjoins: 'Consider the lilies of the field how they grow.' All growth is organic and so is the growth of our inner being. We might be violent in our efforts but by that way we can never grow. We may fulfil the conditions of growth, but we will grow unknowingly as a child grows into maturity quite unconsciously. Just as a physician cannot prescribe any physical growth for us but can only ask us to fulfil the conditions of health, so no physician of soul, in like manner, can ever prescribe our inner growth. He can prescribe more earnestness, more health giving instructions but one has to develop unknowingly within oneself. Neither self-complacency nor hurry can help any body for the pur-

pose in any way. The teachers of the world are quite clear in their directives: 'Be like a lily, stay in one place and expand your petals.' (Swami Vivekananda: *The Complete Works,* Vol. VII, p. 16)

The spontaneity of the development in inner life does never exclude in any way the continuity of the struggles. One has to lead the life, abide by the laws of inner health and assimilate the ideas lest they should remain undigested, and, above all, one has to have a growing appetite for God. Yet one must know that 'it is God who giveth the increase'. Day by day one has to grow; day by day one has to transform one's finite being into the infinite becoming; bit by bit one has to fashion the inner metal until the full image of one's divinity is reflected upon it. It is not a cold or idle investigation that would add to the faith and strength of our spiritual life. It is a life of challenge and response,—the adventure of an ever conscious pilgrim's heart throbbing with the anxieties and boiling with the feverishness of consuming thoughts to develop and realize until the maw is filled. The aspirant has to tread all the highways and byways of experience, sow and reap, delve and dig and gather many harvests and learn thousand crafts. But nothing goes in vain. All efforts serve to make the life of the aspirant rich and wary. While he makes his way through the difficult terrains of his mind and intellect, there goes on the lofty worship within which becomes revealed in the added enthusiasm, renewed vigour and in the balanced growth of his inner personality.

'The wise ones', says the *Upaniṣad,* 'describe that path to be as inaccessible and difficult to cross as the sharpened edge of a razor.' (*Kaṭha,* I. iii. 14) One will therefore be naturally tempted to enquire as to what is the mainstay of the aspirant in such an impassable path. Who is to guide him and what are the landmarks of progress? To this the reply of the veterans is that there is nothing supernatural that can come to our rescue. In this great adventure determination is our only mainstay, sincerity our sole guide and the gradual inner revelations are the unfailing landmarks to make us move onward and forward. There is no short cut or any, no substitute for the achievement of the objective. One has to fight a relentless battle against the odds single-handed. The *Bhagavad-Gītā* is rather emphatic in this regard: 'The self of man is the friend of his own self and this self may prove to be an enemy too.' (VI. 5) One has to liberate oneself by one's own efforts. But how to salvage our soul which is almost lost in the quagmire of worldly desires? To generate self-efforts within us is certainly a tough task; but tenacity and practice can make the impossible possible. The *Mahābhārata* in its different phases puts the same emphasis upon this human effort and action: '*Pauruṣaṁ hi paraṁ manye, daivaṁ niscitya muhyate. Daivaṁ klībaḥ upāsate*'—Only the fools, the impotent and the incapable think fate to be more powerful than human effort. (*Śāntiparvan,* Madras Edition. pp. 267, 715) The *Pañcatantra* too upholds the same strain of thinking: '*Daivaṁ hi daivaṁ iti kāpurusāḥ vadanti*—Those who rely on fate are cowards.' It is our idleness that creates impossibilities; and where men care not to do a thing, they seek shelter under the false persuasion that it cannot be done. Nobody can develop by only learning rules or laying them up in his memory. It is practice that creates the momentum of doing and not a mere theoretical reflection on a lesson. The legs of dancers, the fingers of musicians on instruments and the brushes of painters automatically move and fall without any effort when such habit is formed. People of the world are filled with wonder and

amazement to see them doing the things with ease. But all these admired motions which lie beyond the reach and conception of the unpractised spectators, are nothing but the mere effects of habit and industry in men whose bodies have nothing peculiar and special from those of the amazed lookers-on. So it is with the spiritual life; practice makes it what it is; and even most of those excellences which are looked upon as natural endowments, will be found, when examined more critically, to be the products of continued practices and habits. There are men who are often dexterous and sharp, scholarly and erudite in their dispositions but appear to be completely ignorant of even the fundamentals of spiritual life. The only reason underlying such ignorance is the want of practice and experience. To them the significance of spiritual life is always a thing of vague speculation and aimless pursuit.

In the context of the foregoing observations, inner development may appear to be too ambitious and elusive a proposition; but it is not certainly beyond the pale of possibility. The battle may be life long and it may also be punctuated by many reverses but it is not altogether impossible to win. The moment we forge ahead with earnestness and determination, success becomes our much coveted meed. It is not at all necessary to cross the hurdles in one jump; a small beginning can very well be made, and once the ice is broken and the initial difficulties are solved, one will have the satisfying experience of finding the trek full of thrills.

Meandering along the periphery of this life we so often hear the dark hints and find it to be a sealed city altogether; but we can make the cleavage if we are sincere in our endeavours. For this one has to become a resolute aspirer and not an idle dreamer. Genius of those that are superhuman in spiritual attainments is always the resultant of colossal self-efforts. They know that whatever it is, it will not enable them to accomplish with success the object they undertake unless they can bend their entire energy to the task. Buddha would never have attained the great Enlightenment, had he been faltering before the temptations of his life. Michael Angelo could never have built St. Peter's, sculptured the Moses and made the walls of Vatican sacred with the magic touch of his great pencil, had he awaited inspiration while his work was in progress. Rubens could never have dazzled the galleries of Europe, had he allowed his mind to hesitate over his brush. It would have been equally difficult for Beethoven and Mozart to pour out their souls into such immortal melodies, had they not been totally engrossed in their art. The Holy cross would have conveyed a different meaning today, had Christ died a coward's death on it and Goethe could never have written sixty volumes of his works, had he been idle in his thoughts.

We learn from our failures infinitely more than from the vague wandering speculations of our minds loosened from their moorings, because failures serve as warnings and stand bodily before our eyes so that our subsequent judgements may not be juggled any further. So bit by bit through failures and disappointments we have to add to the fabric of our inner being; each tiny step will lead us to larger awareness,—a more intense sensitivity. Each pain, each anguish is, in the words of Burke, a 'part of healing and cementing principle'. Truth, like gold, is not the less so for being newly brought out of the mine. Trial and verification should give it its proper price. By this way alone we can recover our lost inner kingdom. We have to take care of the means before we can go to take care of the end. This is the master key to all the successes of life.

The Lord in the *Bhāgavata* beautifully describes the destiny of this inner man: 'Getting the first and foremost requisite i.e. a human body which is like a strong boat—so difficult to secure, yet attained somehow —with the teacher as its helmsman and propelled by Me as by a favourable wind—with such means as these, the man who does not strive to cross the ocean of transmigration—rounds of birth and death, commits suicide.' So man has to embark upon this voyage of human life to reach the shores of his inner Self. And such a significant voyage cannot but be a perilous one. There are the wintry winds of temptations, gales of passions, and though the sun shines overhead, one has to see that heavenly hope may not grow faint amidst the rough and tumble of the world around, that selfishness may not take the place of inner devotion of the heart and the foulness of dark thoughts may not succeed to the earnest purity of girded loins. The mariner has to be careful also about the rocks that lie submerged in the ocean. These rocks which represent our repressed thoughts and unfulfilled desires, continue to remain hidden in the subconscious layers of our mind and silently and unknowingly affect the course of our journey.

Therefore, any false organization of our inner life, with its failure to unify the raw materials of spiritual gifts and the unresolved conflicts are the powerful sources of uncertainty that may distort our vision and cause a shipwreck. The seeker of truth has to face all these challenges and respond to them manfully. He cannot afford to rest on his oars or sleep on his laurels. Remorseless in his self-analysis, untiring in his zeal he has got to hold on to his helm steadfastly and forge ahead with unfailing courage towards the destination. Vision and action must follow hand in hand. When uncertainty baffles him, disappointment seizes the mind, thunders and storms threaten ominously in the horizon, he can do no more than to pray in the words of St. Augustine, 'For Thou has made us for Thy Self and our heart is restless until it rests in Thee.' The mariner cannot abandon his voyage. The aspirant within whom the lamp of God has started burning, can no more allow his past instincts of anger, jealousy, fear and passions to dominate over him. He listens to the song of the Soul Eternal and so he can no longer indulge in the vain vagaries of his mind. He knows that life is short and the vanities of the world are too transient to be bothered about. No odds however heavy can damp his valour and weaken his resolve. No danger can make him shirk the great mission of this human life. Sufferings would only stir him to greater exertion. While his hands struggle with waves below, his head touches the infinite solitude and he no more looks back to the past over his shoulders.

At long last he reaches the shores of waveless calm where all his sufferings come to an end—all his agonies appear in the shape of a dazzling tiara on his forehead, his emotions changed into sapphires set in a diadem of victory upon his head. He becomes a voiceless music and feels blessed. The pangs of life—its storms and stresses, its toils and travails, trials and tribulations —all turn into a divine instrument for realizing the supreme end of life. The scripture says: '*Brahmaveda Brahmaiva bhavati* —The knower of Brahman becomes Brahman indeed.' (*Muṇḍaka*, III. ii. 9) Such men alone are regarded as the salt of this earth. Such blessed souls can indeed fruitfully say:

Oh Death! where is thy sting!
Oh grave! where is thy victory!

It may be that all of us cannot become Christs or attain the height of Buddha-hood.

But we can struggle after our cause and aim. The essential thing in life is not the triumph but this ever-conscious struggle of life. What concerns us most is not what we have conquered, but rather how we have fought. An ordinary bricklayer was once asked what he was doing. He did not say that he was merely laying bricks. Drawing himself up to his full height and confidence he replied assuredly that he was building a cathedral. This is what it should be and herein lies the greatest consolation. Another instance from the life of Michael Angelo would perhaps be significant in this context:

'A friend called on Michael Angelo, who was finishing a statue; some time afterwards he called again. The sculptor was still at his work. His friend looking at the figure exclaimed, "You have been idle since I saw you last". "By no means", replied the sculptor. "I have retouched this part, and polished that; I have softened this feature and brought out this muscle; I have given more expression to this lip and more energy to this limb." "Well, well", said his friend, "but all these are trifles." "It may be so", replied Angelo, "but recollect that trifles make perfection and that perfection is no trifle."' (Rev. Caleb Colton: *On Perfection*)

So our struggles may be insignificant, our efforts may be tiny but the purpose for which we strive is certainly big and great and each effort, we make, leads us nearer to that great and noble end than ever before.

SWAMI VIVEKANANDA

SRI PANCHKARI BANERJEE

[A contemporary of Swami Vivekananda Sri Panchkari Banerjee (1866-1923) was an eminent litterateur, journalist and speaker of his time. This significant tribute paid by him to the memory of Swami Vivekananda first appeared in the Bengali journal *Prabahini* (now defunct) 22 Phalgun 1322. The present English translation has been made by Swami Lokeswarananda.]

A teacher is known by his disciple, just as a disciple is known by his teacher. Brahmanism prevailed in Bengal because it succeeded in breathing fresh life into its dead body politic; on the same token, Sri Ramakrishna was God Himself because he was able to produce from among the new generation of westernized young men monks of the order of Brahmananda, Vivekananda, Ramakrishnananda, Saradananda, etc. Because we personally knew Narendranath and had some idea about his intrinsic merits and because we were witness to, and grasped the significance of, his transformation into Vivekananda, we are overwhelmed by the phenomenal power of Ramakrishna. Once when I was praising Vivekananda in his presence because of a speech he had made, he checked me by placing his hand on my mouth and said, 'If you too treat me so, where shall I then turn (for treatment as an equal)? Whom shall I rub my shoulders with to satisfy my need for friendship?' I said in reply, 'You see, you judge a cobra from its young. I am trying to estimate Sri Rama-

krishna's greatness from you. I have seen him only twice, yet how can I doubt when I see you, that he was a person who possessed infinite grace, and who was also the fountain-head of all that was great and noble?' Vivekananda burst into tears when I said this. Then, throwing his arms round my neck, he sang, with his voice sweeter than even the vina:

Never do I close my eyes
Lest of my Saviour-Mother
I lose sight.

Exuding wonderful nuances of feelings and in a voice choked with tears, he sang the whole song through.

Vivekananda was a miracle of divine grace. I knew the depth of his western knowledge before he left for the West; I saw also in later years the wonderful phenomenon of scholarship and strength which he displayed during his tours in Europe and America.

Sri Ramakrishna made the soil of Bengal fertile by laying over it the silt of his gospel of Mother worship, but how could that soil produce a good crop if it had not been sown with the seeds of humanism? This was why it devolved on Vivekananda to do all that needed to be done in connexion with the nurturing of those seeds. Vivekananda was equal to this task, possessing as he did to the requisite degree the qualities which the task involved—vigour, enterprise and daring which stem from a veteran farmer's long experience. Vivekananda combined in himself a full measure of the qualities that distinguish Europe with the qualities that distinguish India—the qualities of courage and humanism on the one hand, and the qualities of devotion, faith, single-mindedness, self-restraint and application on the other. The seeds he has sown braving all the inclemencies of weather—the soaking rain or the scorching sun—when these seeds, through the grace of God, will have fulfilled their promise in bringing to the fields their rich harvests, then only will the Bengalis realize what service this lion among men has rendered to them. Vivekananda brought spirituality and spiritual practices within the orbit of national policy and raised service to the status of a national religion; in doing this, Vivekananda, like Sabyasācī Arjuna, (third Pāṇḍava Prince in the *Mahābhārata*, who drew water from the womb of the earth to quench the thirst of Bhīṣma on the latter's deathbed) forced the water of the *Bhogavatī* (another name of the Gaṅgā, supposedly flowing inside the earth. This may be a reference to the turn Swamiji gave to the thinking of the country by putting a liberal interpretation on the Vedāntic texts.) out of the bowels of the earth and with it gave relief to the dry and parched intellect of the country. Thanks to Vivekananda, all—rich and poor, learned and ignorant—are bound together—by a common tie and governed by a common ideal. Just fancy how powerful must be that spell and how powerful must also be the teacher who can cast that spell, that an easy-going man long accustomed to luxuries abruptly gives up his habits and turns an ascetic; not only that, he takes to the nursing of the sick, sitting on their bedside day and night, regardless of whether they are suffering from plague or small-pox; plunges headlong into the raging sea, defying all the hazards that this may involve!

How can anyone so easily spurn the temptations of the sense-world unless he has had a taste of a joy, a happiness, an excitement, which is far more compelling, more intense and overpowering than any enjoyment that this material world can offer or any comforts that may be derived from home, marriage and family environment? That teacher must be God Himself

—indeed, he is an incarnation of God—who can so sway his disciple as to make him thus turn his back on all worldly enjoyment!

It is not that Vivekananda ever wanted to play the role of a teacher; if anything, he only wanted to disseminate ideas. Never have I known a friend, so cheerful, so spirited and so devoted to truth. It was impossible to conceal anything from him—he would invariably make you lay bare before him whatever you had in your mind. But he never suffered from the least trace of vanity. While dealing with a friend he never gave any hint of the fact that he was a scholar, a great speaker. Vivekananda was a devotee of a high order. Many a time, while engaged in private conversations about love of God, there would be manifest in him signs of ecstasies, but he was always at pains to keep under control his emotions. Once while explaining the texts on *bhakti* (devotion), he stopped and said, 'No, my friend, don't drag me into it too far; I'll then lose my balance. I have not yet been able to finish the work allotted to me. Don't let the devotee in me get upperhand—I'll then go mad.' Sometimes Vivekananda lost all consciousness while singing. Once he sang the song—'O Śyāmā, let me see you dance in that manner of yours'. After he had gone on for some time he fell into a trance. But more often than not, Vivekananda suppressed such emotions. He often remarked, 'It is by being too emotional that we have brought on ourselves our present misfortunes. No liquor on earth can compare with devotion as an intoxicant. If devotion can be called a liquor, it is the strongest liquor in the world; the Bengalis have remained drunk with this liquor for the last four hundred years. They have had enough of it, it is time that it was withheld.' This is why in all his speeches he laid stress on work and knowledge.

He is gone, gone after spreading the message he had received from his Master, after he had gone about beating the drum of his Master's greatness, after he had dinned into the ears of the Bengalis in a thunderous voice, the message of a harmony that is all embracing. Time has not yet come when we might understand him, much less help others understand him. That is why we are waiting for some one who can do so, but meanwhile, we are happy in the memories we cherish about him. Come, oh you, come; we understand you come when the call is sincere; we therefore call you with all our heart! Please come again in another form; fulfil the mission which is yours.

THE POWER OF PURITY

SWAMI NIKHILANANDA

The entire essence of Christianity, as well as of all other religions, has been put into that one sentence: 'Blessed are the pure in heart, for they shall see God.' No other virtue but purity has been mentioned as the precedent condition for the realization of God. Such virtues as poverty, suffering, meekness, desire for righteousness, mercy, etc., may enable one to enjoy particular aspects of spiritual exaltation; but the enjoyment of God, which is the culmination of all yearning, is

reserved for the pure in spirit. As a practical demonstration of this virtue of purity, Christ said : 'Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.' The best way to understand the state of purity—which, by the way, is a negative virtue is to look at children. Unless all religious aspirants become as innocent, guileless and pure as children, they cannot enter the kingdom of heaven. Again, by way of indicating the nature of the kingdom of heaven, Jesus said, 'Suffer the little children to come unto me, for of such is the kingdom of heaven.' Here also one finds that the purity of a child is the passport to the kingdom of heaven.

The strongest weapon of a saint is his purity. He attracts all to him by this virtue alone. One may not find any redeeming truth in the learned utterances of the philosophers, but a word or two from a pure-hearted man can change our entire life. We listen to a learned lecturer; his logic stimulates our mind; his oratory sends a thrill through our entire being, and we are caught in the glamour of his language and rhetoric. But when we have left his presence and try to find out what we have learned from him, we sadly realize that we have retained nothing very uplifting of his lecture in our memory. On the other hand, we go to a simple man who can hardly speak two sentences correctly; most of his instructions are imparted in silence, but the few words we do hear from him are forever embedded in our mind and they stand as a beacon light in the midst of our confusion and uncertainty. The reason for this is that the one man is endowed with purity, and the other is merely a learned man without this cardinal virtue.

The spiritual power of saints and saviours consists of purity alone. There they tower high above all of us, making us revere them as God or as divine beings. It is not the immaculate conception, or the many reported miracles, that have made Jesus one of the saviours of humanity; it is his innate purity, his abstention from all unholy desires, that makes us all bow our heads in reverence before him. He was untainted by evil. He never pursued any desire that was low or elemental. His desires never led him astray. He was never ensnared by temptations. There lies the divinity of Christ and of all prophets and saviours. The greatest spiritual force in the world is purity. There are today many founders of cults and religions; but these cults appear and disappear like clouds in the autumn sky, while the religion that is founded on the bedrock of purity, manifested in word, thought and deed, endures forever.

Even if men forget about Christ and Christianity, and even if all the scriptures are drowned in the ocean and all prophets thrown into the limbo of oblivion, still, if that one sentence: 'Blessed are the pure in heart, for they shall see God,' is preserved and practised by one man alone, that will save humanity.

What is purity? It is hard to define. As we have already said, it is a negative virtue. It is a state of being untainted by evil, of not being led astray by desires and not being allured by temptations. We are not conscious of it when we possess it; but when we lose it we know that we have been robbed of a great treasure. It is the original state, antecedent to any guilt, or it is the virtue of the child, which has no merit in it and yet is a moral quality of the greatest worth. A child in full possession of purity is not aware of this priceless treasure; but on the threshold of youth, when he is about to make a false step, he hesitates and trembles. With a sort of moral instinct he tries to defend himself from the impending evil, though he does

not know fully what constitutes good and evil.

We can try to understand purity by its contrast with morality. A moral man has many-sided experiences of life. Well aware of the meaning of good and evil, he passes through conflicts. His maturity is derived from the richness of his experiences, but at the sacrifice of his innocence. He is no longer guileless as a child. He has now tasted the fruit of the forbidden tree. He is already a partaker of the dualism of the phenomenal world. From experience he chooses certain virtues, based upon expediency, which will steer him between the Scylla and Charybdis of suffering and evil with the least amount of difficulty. A moral man is a man of experience ; and his experience is rich in content in proportion to the scope and range of his contact with all things. He is already lost in the labyrinth of life and makes the best use of his experiences to avoid unpleasant and miserable results. His eyes have been opened by coming in contact with everything.

But purity is the antinomy of such an existential morality. A pure soul is innocent, simple and childlike. A pure man, without any effort or previous experience, knows immediately and intuitively what is the right way. He does not reason, but *sees*. A moral man, burdened with the heavy experiences of the past, hesitates before any new problem ; but a pure soul, with his unsullied simplicity, guilelessness and straightforwardness, sees through heaven and earth, as it were. With an intuitive directness he faces the battle of life and comes out of it unscathed. There is something in the pure which is convincing, irresistible and redemptive. We all feel it in the presence of the child or the childlike holy man. To recover the purity of the child is the aspiration of all struggling souls.

Purity is, and remains, the deepest yearning of our soul, because it is our basic virtue. The fall of Adam and Eve from Paradise is only a story which teaches us how man, by entering into the manifold experiences of the world, has been deprived of his birthright of perfection. During his sojourn in the world of experience, he has acquired for self-protection the traits of concealment, secretiveness and hypocrisy. Because he is impure, he cannot undertake any enterprise without reflection. He cannot make straight for the matter in hand. He employs subterfuge. He has no directness of conduct. The shame of the guilty always pursues him like a shadow. The more he tries to get out of the maze through his logic and reason, the more he creates baffling new situations, more difficult than the previous ones. At last he tires of the whole show of life. In desperation he cuts the Gordian knot with one stroke. He shakes off the complexities of life. This is called renunciation, and is the beginning of spiritual life. Thus is begun the journey to his true home, from which he has been an exile. He recovers his peace of mind only when he attains to his pristine purity. This philosophy of the fall of man is more or less what underlies all religions.

According to the Hindu theory, there is no actual fall. We have forgotten for the time being our real nature. It is always there, and we have only to rediscover it. We are now hypnotized by the moral values of the illusory world. The purpose of religion is to dehypnotize ourselves. The nearer a man approaches his goal, the more he recaptures his lost purity. He has less and less to conceal ; secretiveness becomes alien to him. A pure soul is not disturbed by the shame of the guilty. His nudity is not nakedness.

A pure soul is often an enigma to the worldly-minded. People are puzzled by the directness of his conduct. The crooked

and the cunning cannot understand one who is devoid of these traits. One sees one's reflection everywhere. As an ingenuous person sees ingenuousness everywhere, so a pure person sees everywhere simplicity and absence of hidden motive. As his nature is not intricate and calculating, he takes everything at its face value. Therefore, he is misunderstood. The wise men of his time did not know what to do with Jesus. The British government was puzzled by Mahatma Gandhi. But the pure recognizes the pure at once, and without any difficulty.

Nicolai Hartmann writes in his book on Ethics and says: 'As the impure mind has an evil influence and infects with evil, so the pure mind has an influence for good. In this respect, pure-mindedness, despite its originally negative character, shows itself to be an eminently positive and creative energy in life. Nothing perhaps works so powerfully, so convincingly, for good, and so transforms others in their innermost character, as the mere presence of a pure-minded person who pursues the right undisturbed, just as he sees it and understands it in his simplicity. Precisely in his obliviousness to evil, in his failure to understand it and to react to it, he becomes a symbol and attracts the fallen and the morally prostrate. In this and by no means in the very doubtful superiority of the mature man lies the charm of association with a child, the assuaging and liberating effect of childhood upon the experienced and worldly-wise man, the education of the grown-up through the child. This power is the secret of purity, its veritable mystery. Innocence does not resist evil, simply because it does not see it, or, seeing, does not understand and believe. Outwardly it is defenceless; and it is clad in a coat of mail and is equipped as no other type of ethos is. Its failure to defend itself is not a weakness. It is the guilty man who is powerless against it. He never feels his weakness more acutely than when he encounters the glance of a pure-minded man who does not see the evil in him, or even in seeing, cannot believe it. In that the pure-minded man reacts to him, as if he himself were pure, the guilty sees himself denied in his innermost being, sees himself judged, cast out—as no conscious judgement could censure and condemn.'

An absolutely pure soul carries with it a great redemptive spiritual and moral power. Look at the conversion of Mary Magdalene. It is the purity of Christ which rescued her from the bottomless pit of vice. No wordly wisdom or intellectual instruction could have achieved that.

A beautiful incident in the life of Sri Ramakrishna illustrates this point. At one time, Mathur Babu, the disciple and care-taker of the great saint, wanted to test Ramakrishna's purity of character. Mathur arranged the matter with some fallen girls. Sri Ramakrishna was taken to a room, where the girls planned to entrap him with their charms. No sooner did Sri Rarakrishna see them than with the simplicity of a child, he addressed them as Mother and fell into a state of ecstasy. He did not see their moral degradation nor their ugly design. In his guileless mind every woman was the manifestation of the Divine Mother. He could not see evil in anything. This childlike purity of his soul worked the miracle. The suppressed motherhood in these women was released. They repented their sins and determined to lead a new life.

There is an equally attractive story in Hindu mythology. A young saint, Ṛṣyaśṛṅga by name, was practising austerities in the forest. He was untouched by any idea of evil. The king of the country began to tremble before his spiritual power. He and his ministers conspired with some

courtesans, who were commissioned to divert the mind of the young saint from the path of rectitude. Early one morning the saint went to the lake for his daily ablution. The lake was covered with purple and white lotuses. The sun, in all its morning glory, peeped from the eastern horizon. The saint stood in the water pondering over the purity of the creation. Suddenly there was a splash of water, looking about he saw young girls of exquisite beauty smiling charmingly at him. The pure soul of the saint saw in them the beauty of the creator. He addressed them as Mother and in that instant all their evil designs were defeated. Their leader went back to the minister and said, 'We have been chastized by the pure look of the saint. He called us Mother, and the purity of the Eternal Mother in us asserted itself. You always looked upon us as the objects of your enjoyment. We were the fire in which you constantly offered the oblation of lust and passion. You wanted to propitiate the devil in us and in your presence we always forgot the God who is our heritage. But had you ever worshipped that divinity you would have received in return the heavenly nectar of immortality. You wanted the clay of our physical charm, and so we were always mere toys in your hands. But the soul of this saint, with his innate purity, has restored our divinity.'

The pure soul exerts his redemptive power over the evil-minded not by emphasizing their evil nature, but by directly putting his finger on their essentially divine spark which is never extinguished. Crookedness is unfamiliar to him. He cannot impute hidden motives to anybody. He cannot comprehend the sordidness of the everyday world. This trustfulness is his great power and by it he disarms all equivocation and hypocrisy. Anyone who comes into the charmed circle of the pure soul at once feels his elevating influence. This is more convincing than the study of holy books. Therefore, all religions recommend the company of holy men as the greatest purifying agent in our life. A pure man is the power of goodness become flesh. This is exemplified in the life of Jesus. At his mere sight or by his mere word, calculation and subtlety were silenced. The Pharisees could never entangle him with their cunning logic. A pure soul goes directly to the heart of things. Neither heaven nor hell can keep its secrets from him. His penetrating insight unravels the mystery of everything. Darkness which may have accumulated for thousands of years is instantly dissipated by a spark of light. So the accumulated sin of ages disappears at the advent of a pure man. The power of purity is positive, whereas evil is a non-existing entity which appears to exist only in our perverted imagination.

The presence of a pure soul in society is its greatest corrective force. Though he does not judge or condemn, yet he is the monitor, a wandering conscience for the impure. A pure soul, by his silent presence, destroys the atmosphere of anger, hatred, envy, resentment and the baser passions and restores the spirit of serenity and calmness. In his presence, the impure soul ready to chastize the impure act of another hears the admonition: 'He who is without sin, let him cast the first stone.'

Purity is the very bedrock of spiritual life. It is not an abstract virtue, but manifests itself in all of our thought and activity. A spiritual man preserves his purity in deed, word, thought, will and disposition. Our deeds, words, and thoughts, when inspired by purity, always bear a special impress. Purity of deed is straightforwardness of action, absence of all subterfuge and freedom from concealment and cunning. Pure words

do not admit of any double meaning, ambiguity or offensiveness. When our thought is pure, it means the simple presentation of facts and absence of masked motives and ulterior purposes. The pure in disposition view with sameness love and hatred, admiration and contempt, goodwill and anger, because they cannot see evil anywhere. A pure person is incapable of envious admiration, jealous love or suppressed rage. He can never be a sneak. The one unmistakable characteristic of purity is that the possessor of it harmonizes his inward attitude with his outward, his unconscious with his conscious. He is incapable of any duplicity. The purity of his will manifests itself in wholehearted and absolute surrender to the end in view. He never undertakes any work in a careless or lighthearted manner. One can trust him in everything.

From the ethical standpoint, purity once lost cannot be regained. It is the state of original innocence and the lack of a manifold experience of life. It is something with which we are born. It cannot be striven after nor actualized in life. We zealously guard it as long as we possess it; once we have lost it, we may yearn for it, but we cannot get it back.

But though we cannot recapture what we have lost, still we can preserve what is left to us. The deeper we sink and the more we lose this saving virtue, the stronger is our desire to see it restored to its pristine glory. But as purity and manifold experience of life are antinomical in character, ethics cannot suggest any way for the fallen and the sinner.

It is the province of religion to resolve this antinomy of values. Religion alone shows us how to rid ourselves of this complexity of manifold experience and the conflicts of life. In ancient times, religion prescribed the ceremony of purification for the wiping away of guilt. Christianity substituted the formula of forgiveness and salvation through the suffering and sacrifice of divinity intervening for man. Purity returns as an act of grace. The method is the simple act of belief. Religion alone shows the way for a Mary Magdalene to become a saint. But this is not any mechanical sort of belief, nor is it a mechanical observance of ceremonies. Such purification arises from a firm conviction that God is the source of all goodness and purity. A living contact with such a God washes away all dirt and filth. A living faith is absolutely necessary. One who possesses such faith says to himself, 'I shall now make my homeward journey.' It is the return of the prodigal son to the house of his all-loving father.

According to the philosophy of Vedānta, the soul of man is never contaminated. Man may be hypnotized into believing in the reality of worldly experience, but the divine spark of his true nature is never extinguished. The sun may be covered for the time being by a patch of cloud; but however dense it may be, it can never diminish the sun's resplendence. Gold may remain buried under earth for thousands of years, but that cannot destroy its natural brilliance. It has only to be dug out and the golden colour at once reveals itself. Flint may be under water for years, but the moment it is taken out and rubbed against a stone, it produces a spark. The idea of impurity comes when we forget our divine nature. The aspirant must say with all the sincerity he can command, 'I am divine'; and instantly he regains his divinity. But it must be done with all the forcefulness of his nature. Nothing in the world can destroy that divine element. Sin so called, may hide or cover it, but it can never destroy it.

The different religions of the world may quarrel about dogmas and creeds, but all agree on purity as the one condition of

spiritual illumination. The spiritual disciplines enjoined by different religions have only one end in view: to enable the aspirant to lead a pure life. All injunctions regarding self-restraint and self-control are motivated by this ideal alone. The God of dualistic religions, or the Absolute of the Vedānta, is the embodiment of purity. In Truth there is no sex. Neither attachment nor taint is associated with Truth. Therefore, those who aspire after It must be free from the ideas of sex, or desire, or attachment.

Religion says to the man who is tired of the complexities of life: 'Come unto me, all ye that are weary and heavy-laden, and I shall give you rest.' The same message is declared in the *Gītā*: 'Give up all ideas of moral duty. Take refuge in Me alone. I shall help you to reach the other shore of life.' Or, we read in the Upaniṣad: 'He who seeks the pure Truth with single-minded devotion, unto him alone the Lord of Truth reveals Himself.' The language may be different, but the message is the same. We must remove this veil of ignorance which conjures up before our vision the snare of the manifold and conceals our absolute nature, which is one with the entire universe. It is not God who makes us do evil deeds or refrain from virtuous ones; we are deluded about good and evil and caught in the net of the manifold simply because of our ignorance. When this ignorance is removed, we realize our innate divinity, which is eternally pure.

THE FALL AND REDEMPTION OF GOETHE'S FAUST

DR. S. SUBHAS CHANDRA

Goethe's *Faust* is undoubtedly representative of the apogee of the German literature. It is the masterpiece of the great German, who worked for over sixty years on it. The *Faust* is no book: it is a phenomenon, a spiritual *Odyssey*. It is uniquely expressive of the fatal urges and tragic contradictions of the German soul. To Oswald Spengler, the renowned author of the *Decline of the West*, the *magnum opus* of Goethe is an epitome of the undercurrents of restless striving and gnawing despair that have moulded the course of Western civilization. Spengler is convinced that the European heritage can only be rightly interpreted in terms of the 'Faustian' urges. The story of Faust is an act of self-introspection, a piece of autobiography. It is at once an account of the agonizing vacuum that was the personal lot of Goethe and the inner gloom to which the Western man has been doomed. The *Faust* is undoubtedly constitutive of a key to the subterraneous impulses that have moulded, in a sense predetermined, the spiritual possibilities of the Western civilization.

Before we deal with the diverse features of the 'Fall and Redemption of Faust', we would like to delineate the main plot of the drama. Faust is a young philosopher who has come to recognize the hollowness of what is commonly supposed to be knowledge For him life is bereft of purpose and he is engulfed in despair: he is an uprooted being, who has lost his faith and has become incapable of even hoping the dawn of some form of relief. In this state of utter hopelessness, he mortgages his soul to the devil and receives in turn the ser-

vices of the devil as long as he (i.e. Faust) is on the earth. The sole condition of this unusual bargain is that the devil would enable Faust to experience at least one moment of unrestrained joy. For the promise of this one moment of sheer joy Faust is willing to mortgage his soul for all time to come! This unusual barter is preceded by a 'Prologue in the Heaven', where God assents to the devil's request for permission to lead Faust astray. However, while granting this permission, God expresses his confidence that Faust, essentially noble as he is, would not succumb to the stratagems and temptations of the devil and would in the end be redeemed. After the crucial pact has been signed by Faust with a 'drop of blood', the devil (who appears as Mephistopheles in the drama) enables him to regain his youth by magical means and then leads him into diverse forms of temptations. In the course of all this, Faust meets with Gretchen, a young and innocent girl. Mephistopheles aids Faust in the seduction of the noble Gretchen. Faust kills Gretchen's brother in a duel. Mephistopheles persuades him to disappear for a while apparently to avoid being caught by the police but actually to prevent him from knowing that Gretchen was expecting a baby. The unhappy Gretchen kills her baby in despair and is condemned to death for that. Faust now rushes to the prison to rescue Gretchen on the eve of her execution. Gretchen recoils at the sight of Mephistopheles and would rather die than live with the devil as the companion of her lover. She consigns her soul to God and a heavenly voice announces that she is redeemed. The devil now runs away dragging the wretched Faust with himself. Here the first part of the drama comes to end.

The second part opens with the scene where Faust is cured of his misery by benevolent spirits, who kindle new hopes in his mortified soul. He now helps a king restore order in his dominion that had been pushed to the brink of disaster by widespread corruption. With the help of Mephistopheles, he is able to cause the spirits of Paris and Helen, the hero and the heroine of Homer's *Iliad,* to appear before the royal court and enact a drama. Faust falls in love with Helen and has to go to the world of the spirits to move the gods to granting Helen the permission to reappear on the earth and become his wife. The union is short and evanescent. Helen returns to the world of spirits and Faust is once more in despair. He and Mephistopheles help their old friend, the king, who is now faced with a serious insurrection. As a reward for this, Faust is granted the hegemony of the shores of the ocean. Aided by the devil, he tames the ocean by building harbours and contributes to general prosperity. Now, while surveying his work and at the age of one hundred years, Faust experiences for the first time in his life the covetous moment of unrestricted joy. With that, the devil has fulfilled his part of the pact, viz. to enable Faust to experience a moment of sheer joy! Faust dies. The devil tries to carry away his soul to the hell. The angels intervene and, to the mortification of the devil, rescue the soul of Faust and carry it to heaven, where the faithful Gretchen is waiting for him.

This is the basic plot of Goethe's drama. Taking these main developments as the nuclii, the great German has brought forth a profoundly metaphysical drama. The metaphysical nature of the drama does not rest upon any abstract, bloodless idea that Goethe sought to dramatize. Quite to the contrary, Goethe rejected all suggestions that he had been trying to canvass some idea, some abstract thought in his poem. He observes with a touch of irony: 'It would indeed have been a nice state of affairs, when I had chained such a rich,

colourful and highly complex being as Faust to a single underlying idea'. (Johann Peter Eckermann : *Gespraeche mit Goethe*, Darmstadt, Deutsche Buch-Gemeinschaft, 1958, p. 655) Goethe's drama is metaphysical precisely because it is not fettered to any abstraction. It deals with the life of an extraordinary personality and evokes with a daring honesty all the inner upheavals and inconsistencies to which the hero was doomed. And in that it takes into account all the contradictions of character of Faust, and does not explain them away in the interests of a preconceived ideal, it becomes a metaphysical poem. Secondly, the metaphysical character of this drama is rooted in its comprehensiveness of scope. In the words of Goethe, the drama traverses 'from heaven through the world to hell'. (Johann Wolfgang Goethe : *Faust*, Leipzig, Insel-Verlag, 1964, p. 136. All references in the present article are based on this edition of *Faust*.) Thirdly, the fall and redemption of Faust entail in their wake thoughts on such obviously metaphysical themes like predetermination, guilt, love, freedom, salvation, etc. and thereby lend to the drama its metaphysical content.

Having made these introductory observations, let us now deal with the diverse facets of the fall and redemption of Faust. The possibility, nay the inevitability of the fall of Faust is rooted in the divine assent to the devil's request for being allowed to mislead our hero to the road of perdition. No sooner God agrees to let the devil have a free hand than Faust becomes a doomed man, a helpless dwarf. Faust himself has no say in this matter : he is a mere tool, just the object of a bet between God and the devil. Rightly have Theodor Friedrich and Lothar J. Scheithauer observed : 'Both God as the source and embodiment of goodness and the devil as the personification of the evil are directly involved in the fate of Faust, who is merely an article of barter for them. However, as a result, Faust is elevated to a more sublime level and becomes the representative of mankind as such. His destiny now acquires a symbolical significance'. (Theodor Friedrich and Lothar J. Scheithauer : *Kommentar zu Goethes, Faust*, Stuttgart, Philipp Reclam Jun., 1959, p. 128)

However, the fact that Faust of all beings was selected as the object of the fateful bet serves to throw a new light on the divine 'complicity' in his fall. We learn from the 'Prologue in the Heaven' that God regards Faust as His 'servant' who is only for the time being 'confused' about the manner in which he is to serve Him. Further, God assures us that in due course He would lead Faust to 'clarity' that He as the 'gardener' knows when the 'tree' would attain its full growth and yield 'fruit'. Finally, God expresses His confidence that the devil, no matter how hard he tries, would fail to lead Faust to perdition. (*Faust*, pp. 138-39) In view of these clarifications, the bet now acquires a new sense. In that God consented to let the devil have a free hand, He did not condemn Faust in advance to damnation. Quite to the contrary, it is the salvation and not the perdition of Faust that is predetermined in heaven. God does not condemn Faust to damnation : He is rather interested in teaching the devil a lesson that inspite of all his base stratagems Faust would be redeemed. The selection of Faust—avowedly to teach the devil a 'lesson'—testifies only to the high esteem in which he was held by the Almighty.

Here one might well ask, why Faust of all beings was selected as a sort of a representative of mankind for this unusual role ? Was this due to a mere heavenly caprice ? Or was Faust by his nature specially suited to, nay predestined to the

role that was accorded to him? Mephistopheles, the devil, describes him in the 'Prologue in the Heaven' as a being who is only 'partly conscious of his madness', who demands from the heaven its 'most beautiful stars' and from the earth the 'highest pleasures'. (ibid., p. 138) And in a later scene Mephistopheles referring to the unhappy restlessness of Faust opines that 'even if he had not mortgaged himself to the devil, he was a doomed man'. (ibid., p. 184) Faust himself confesses that in his presumptuousness he had set himself such inflated aims as to condemn himself in the ranks of the devil, that he was doomed to be a slave of the devil or of some one else. (ibid., pp. 180-81) It would seem, therefore, that Faust by his very nature was tragically suited to play the role ascribed to him. According to Johannes Pfeiffer: 'Faust appears to be a being doomed to become a prey to the devil'. (Johannes Pfeiffer: *Goethes Faust —Eine Einfuehrung,* Hamburg, Richard Meiner Verlag, 1956, p. 46)

Faust is an unhappy man. He is immersed in despair and restlessness. Paradoxical though it may appear, the suffering of Faust is rooted in the basic aspiration of his life, viz. to know the highest truth. Faust is a seeker. He seeks knowledge. He yearns to imbibe the highest and deepest truths. (*Faust,* p. 181) He would like to gain access to the sustaining truths of the world, become aware of the profound secrets of nature. But to his dismay he must recognize that we human beings are simply incapable of penetrating the veil that covers the underlying truths and hides them from our eyes. And like all true seekers he can impossibly delude himself into believing that the shallow platitudes that he teaches to his students are anything but truth. Here we are confronted with the root causes of the tragedy of Faust. His basic incapacity to deceive himself in any respect is at once the cause of his fall and the justification of his final redemption. As we shall see in the sequel, Faust is guilty of terrible sins, which testify to his fall. But at no time is he guilty of self-deception. At no time does he persuade himself to belittle his sins, to generalize his crimes. He is always aware of his guilt and stands all the time with a bleeding conscience. He is a conscientious seeker who recoils from self-deception. Hence, he has his despair, his agonizing restlessness at being devoid of genuine knowledge and at being forced to teach otiose platitudes to his students. (ibid., pp. 143-44) And the feeling that he is incapable of ever gaining access to genuine truths robs him of all happiness and drives him to desperate measures that only accelerate his fall and enhance his misery.

Faust resolves to have recourse to magic as a means of forcing the nature to surrender her secrets to him. Albrecht Weber rightly avers: 'Faust's magic in its rejection of the natural and moral laws and in its presumptuousness is representative of dark magic. It is magic devoid of faith, love, hope, patience: it is the magic of the tyrant, a magic that renders one guilty for it is the embodiment of guilt'. (Albrecht Weber: *Wege zu Goethes Faust,* Berlin, Verlag Moritz Diesterweg, no date, p. 70) With the help of magical formulae he is able to cause mysterious spirits to appear before him, but only to find that he is far too weak to bear their presence, to say nothing of mastering them. Decades later, shortly before his death, utterly disillusioned of the magic as a tool of enquiry, he prays: 'If only I could eliminate magic from my path, if only I could forget magical formulae and stand as a human being before nature' and face the impending death! (*Faust,* p. 466)

Faust as a young man is highly presumptuous. He often compares himself to a

demigod to whom nothing is impossible. He yearns to attain the highest things, win the crown of the world. As Mephistopheles so aptly puts it, 'you (Faust) are devoid of moderation and have set no limit to your aims'. (ibid., p. 181) Faust is essentially incapable of being happy, for his restlessness condemns him to be dissatisfied with all that he attains. Nothing suffices him. And this tragic weakness continues to be a basic component of his personality to the end of his life. At the age of one hundred years and while surveying his vast dominions, he cannot bear the sight of a small hut that belonged to a feeble old man and woman: he is bent upon eradicating even this insignificant 'foreign possession'. Mephistopheles, the diabolical servant, gets the old pair murdered and the hut burnt to ashes and renders thereby Faust, who despairingly protests that he wanted them to buy the hut and not commit a crime, guilty of a new sin shortly before his death. (ibid., pp. 459-65) Faust describes himself as a life-long 'fugitive', the 'homeless one', 'the brute bereft of peace and goal', 'a waterfall being dashed from one rock to the other and thrown into abysses'. (ibid., p. 229)

Faust is a pessimist. He compares life to 'food that never satiates', 'a game that one can never win', 'a girl who throws amorous glances at the neighbour while nestling against my breast', 'a fruit that decays before one can bite it'. (ibid., p. 179) He yearns to acquire knowledge, but only to find that he is doomed to remain ignorant. Although he has read thousands of books, studied philosophy, jurisprudence, medicine and theology, he remains an ignoramus. He feels like suffocating in his study room, where he is surrounded by dusty books and lifeless instruments that seem to be mocking at him all the while. He yearns to sleep, but is either doomed to the agony of insomnia or has to suffer due to wild nightmares. And when he is awake, he is immersed in despair, for he knows that not a single desire of his would be fulfilled, that he would be punished with disappointment for even anticipating the fulfilment of a fond wish. He regards life as a hateful burden and longs for death. (ibid., p. 176)

Quite apart from his chronic, almost pathological restlessness being responsible for his misery, the despair of Faust further stems from a basic dichotomy of aspirations. Faust, as we have already seen, is an aspirant, a seeker yearning to gain insight into the highest truths. However, there is something fatal in him that would love to impart to this noble aspiration an immanent form, clothe it in a material garb. As a result, his desire to embrace the infinite, to liberate himself from the shackles of finitude, reveals itself in a contaminated form as a desire for self-aggrandizement, for unlimited power, for inexhaustible riches. Here we have a key to Faust's inner despair. He is never at peace with himself, always given to self-harassment, suffering all the time due to the inner clash of aspirations. Benno von Wiese writes: 'The despair of Faust constitutes only a negative articulation of his yearning to come near to God. Faust is a seeker without the church, a heretic, who cannot be satisfied with that part of his soul that yearns to approach God, for the other part (of his soul) insists upon having the Eternal in a terrestrial form'. (Benno von Wiese: *Die Deutsche Tragoedie von Lessing bis Hebbel*, Hamburg, Hoffmann und Campe Verlag, 1948, p. 137) Faust is at logger-heads with himself. His despair is embedded in a ceaseless inner turmoil. And the inner turmoil ensues out of the tragic ambivalence of aspirations. As a result, Faust is always involved—needless to say, inspite of himself—in morally dubious situations.

He is never free of a feeling of guilt, never free of self-reproaches.

The hero of the Goethian tragedy is an exemplary case of a split personality. In a famous passage he confesses : 'Two souls dwell in my breast : they struggle to move away from one another : one of them is attached to the mundane world ; the other would like to wrench itself free of this world and move to the regions of the spirits'. (*Faust*, p. 164) This crucial passage has occasioned a ponderous body of comment and criticism on the part of the interpreters of *Faust*. In the light of the above passage, the critics have come to the interesting conclusion that Mephistopheles, the devil, is no extraneous being but the second soul of Faust ! Mephistopheles embodies the evil genius of Faust, the wicked soul of the cruelly split personality. We, therefore, do not have Faust and Mephistopheles as two different characters, but a single Faust-Mephistopheles : the devil sprang from within Faust himself ! In an interesting comment Goethe himself has lent support to this interpretation of Faust-Mephistopheles inter-relationship. Referring to the interpretation of *Faust* by a contemporary French critic, J. J. Ampere, Goethe observes : 'He (Ampere) has wisely held that not only the gloomy insatiable striving of the main character, but also the mockery and the dry irony of Mephistopheles are parts of my (Goethe's) own being'. (Johann Peter Eckermann, op. cit., p. 646) As we have pointed out at the outset of the present essay, *Faust* represents a virtual self-projection of Goethe : it almost amounts to an autobiography. Now if *Faust* were to be almost an autobiography and if Eckermann, Goethe's secretary, is to be relied upon for the authenticity of the above observation, then there seems to be no reason to doubt that Mephistopheles truly represented the malignant half of Faust.

Faust was the victim of inner conflicts, a fugitive chased by his own conscience. He was all the time involved in a state of flight. Shortly before his death, he confesses : 'I have been (all my life) fleeing through the world !' (*Faust*, p. 467) The despair of this self-harassed fugitive attains its climax in the scene where he curses everything noble and holy. In a wrathful outburst he curses the family ties, fame, wealth, love, hope, faith and patience. (ibid., p. 177) It is in this perspective of a nihilistic denunciation of all that human beings cherish that Faust accepts the services of the devil and mortgages in turn his soul. The association with Mephistopheles constitutes a landmark in his life. It leads to a deepening, to a worsening of his sense of despair.

Faust is made to pay heavily for his pact with the devil, for the tragic destruction of the noble Gretchen ensues out of it. Soon after he had accepted Mephistopheles as his mentor, Faust gets acquainted with Gretchen, a young village lass. As usual, Faust's initial relationship with Gretchen is full of ambivalence. The devil helps him in seducing the innocent girl. The nobility of Gretchen induces a transformation of character in Faust. He begins to regain some of his shattered faith in human goodness and is well on the way to a reappraisal of his relationship with Mephistopheles. Partly due to a conspiracy of circumstances and partly due to the stratagems of the devil, this positive trend in the life of our hero is nipped in the bud. Gretchen dies. Faust is once more the disconsolate fugitive haunted by his own conscience.

The tragic end of Gretchen represents a turning-point in the life of Faust. He does not abandon the devil, but he causes a fundamental transformation of relationship to take place. He no more follows the devil, no more allows himself to be led by him to new depths of moral self-mutilation.

He now becomes the master who commands the devil, indeed, who at times whips and humiliates him. Faust does not cease to be guilty of further morally dubious actions: however, he lapses now more by way of omission than by means of commission. Further, his lapses now occur at rare intervals and lack the gravity of his former short-comings. Finally, the majestic course of his life as depicted in the second part of the drama serves to greatly counterbalance his foibles. After the death of Gretchen, Faust becomes a man of action, a chivalrous knight, a far-sighted visionary. A basic reversal of the trend of his life now takes place. Hitherto he was being constantly, irretrievably pushed along the path of perdition; now he moves in the direction of his redemption. Hitherto he was an essentially helpless being, a sort of a marionette in the hands of higher powers; now he begins to actively participate in giving meaning to his life, in moulding his destiny.

As we have already pointed out, the redemption of Faust is assured in advance in the 'Prologue in the Heaven'. However, this divine promise is not based on a caprice, it is not to be taken as an arbitrary fiat. The divine promise is based on the essential nobility of Faust. Faust is the 'servant' of God, a devotee, who is only for the time being confused about the manner in which he is to serve the Lord. He is destined to be redeemed, for even in the state of confusion he is faintly aware of the right path. (ibid., pp. 138-39) Gretchen's nobility of character and loving concern about the trend of Faust's life too serve to lessen the confusion that was the lot of our hero. That Faust had begun to see the right path ahead of him is eloquently testified to in the 'Forest and Cave' scene. In this scene we see Faust as a pious devotee full of noble sentiments and sublime feelings, imbued with tranquillity and bereft of despair. (ibid., pp. 225-26) Gretchen succeeds in restoring Faust's faith in human goodness. Her innocence and simplicity of character serve as cleansing elements in the life of Faust, wash his inner wounds, apply soothing ointment to them.

We obtain a further clue concerning the redemption of Faust from his encounter with Worry (*Sorge*). On the eve of his death, Dearth, Guilt, Distress and Worry try to approach Faust. Dearth, Guilt and Distress are denied admission, for Faust is a 'wealthy one'. Only the Worry forces her way through the keyhole. Faust tries to get rid of her, but in vain. He is rendered blind by the Worry. The blind Faust cries: 'The dark night engulfs me, but deep within me glows an inner light'. (ibid., p. 468) The blindness introduces a barrier of darkness between Faust and the terrestrial world that he hitherto loved with passion. For this loss, however, he is compensated by a spiritual illumination from within. Here we are witnesses to a further inner transformation that cleanses Faust, makes him worthy of the forthcoming redemption.

The final justification of the redemption of Faust is contained in the words of angels who carry away his soul to heaven: 'Rescued is the noble soul from the devil: he who constantly strives can be saved by us, and when his redemption is prayed for with love in heaven, then he is cordially received by hosts of angels'. (ibid., p. 481) Goethe himself has expressly referred to this passage as the 'key to the salvation of Faust'. (Johann Peter Eckermann: op. cit., p. 521) It would, therefore, seem that Faust owed his salvation primarily to the following two factors: Firstly, his constant striving rendered him fit for redemption. Faust, as we know, was a seeker, an aspirant. That his aspirations were rendered

ambivalent by inner conflicts does not undo their presence. Nor does his constant yearning to give to his aspirations a terrestrial form divest them of their essentially spiritual nature. Secondly, the loving prayers of Gretchen contributed to the liberation of Faust from the devil to whom he had unwisely mortgaged his soul.

With this, we complete our account of the fall and redemption of Goethe's Faust. As we have pointed out at the outset, the *Faust* is no drama: it is an act of confession, a frank and forthright narration of the inner upheavals that are the lot of a conscientious seeker. Faust is a tragically heroic being, for he never ceases to strive, never stops being an aspirant, although he is mostly engulfed in a disheartening despair. Above all, he is a human being: a colossus with a bleeding heart.

ADHYĀSA: METAPHORICAL STRUCTURE OF EXPERIENCE

Dr. P. S. Sastri

The systems of Indian Philosophy are called *darśanas*. This word significantly distinguishes Indian philosophy from the European. *Darśana* is perception, apprehension, experience. Our philosophy is a philosophy of experience. It analyses and examines experience; and it presents a truth or a value which is capable of being experienced. As the logical positivist would say, it is verifiable. This insistence on the possibility of verification makes Indian philosophy accommodate within it even the extreme position of positivism. In the West, philosophy has been, from Aristotle onwards, an intellectual enquiry, an analysis of knowledge. This analysis might lead to concrete results in the form of the various social institution; but the approach is epistemological. Indian philosophy, on the contrary, starts with an ontology, and any epistemology has to be based on this ontology only.

If ours is an ontological approach, it might appear strange to find Indian thinkers often quoting the Upaniṣadic texts in support of their statements. One is tempted to believe that Indian philosophy is dogmatic. This is a faulty criticism; and its error will be obvious if we look at Śaṅkara's system of philosophy. Bādarāyaṇa has an aphorism where he speaks of the instability of reason. Commenting on this aphorism, Śaṅkara points out the limits of reasoning. This was the main contention at a later date of the first *Critique* of Kant. Another extreme of philosophy is finding a meeting point in Advaita Vedānta.

Commenting on the aphorism (II. i. 11) Śaṅkara argues that reasoning is valid only if it supports or if it is in consonance with the statements appearing in the Upaniṣads. The greatest value is attached to the statements of the Śruti. But what is Śruti? In his commentary on the second aphorism Śaṅkara observes: '*Srutyādayaḥ anubhavaśca yathāsambhavam iha pramāṇam; anubhavāvasānatvāt Brahmajñānasya.*' Śruti and experience are valid sources of knowledge. Thinking that we might take Śruti to be other than experience, Śaṅkara hastens to add that 'These are valid sources of knowledge because the knowledge of the Absolute has its culmination or realization only in Experience'. Here he is obviously using

Śruti as a synonym of experience. Śruti does not embody assertions or statements of the people in an intellectual way. It is a record of experiences. The experiences of the wise men are given a linguistic expression, and such linguistic or verbal records of experience are known as Śruti. Thus an appeal to scripture in Advaita is actually an appeal to the experiences of the elders. Because such and such an experience was a fact, one cannot reject it hastily as false or faulty. The emphasis on the scripture is thus again an emphasis on experience.

In normal life we have experiences of all sorts. As long as we are experiencing something, the object is real because the experiencing is real. Thus a stick in water is experienced as being bent; and this bent form is a fact of experience, a fact that cannot be rejected. We may reject it later. But we cannot reject its reality during the actual experience. When we reject it later, we are only rejecting its claim to be bent always. That is, it claims to be more than what it is. It is this claim which is rejected. Likewise, a rope appears as a snake, and we experience the snake and not the rope. Even if the claim of the rope to be a snake for all time is rejected, its reality as a snake at a certain time is not rejected. Thus these are two levels of reality which Advaita calls *pāramārthika* or absolute and *vyāvahārika* or relative. Śaṅkara was aware only of these two levels. The third one, the *prātibhāsika*, entered Advaita at a later stage.

We learn that the object is only a rope and not a snake. This knowledge does not prevent us from mistaking the rope again as a snake. Now what is this peculiar feature of experience? Śaṅkara's profound answer is contained in one word, *adhyāsa*. Śaṅkara's greatest contribution to philosophy, a contribution of permanent value and interest, is his doctrine of *adhyāsa*. This concept sets right two of the dominant fallacies of European philosophy.

The first fallacy refers to knowledge. Either we derive knowledge from experience and say that knowledge exhausts experience, or we analyse knowledge exhaustively. In either case we refuse to recognize the large area in experience which cannot be intellectualized or verbalized. Language is matter-moulded, not experience-moulded. When we seek to express in a language any significant experience, like a toothache or headache we know pretty well that we have not been able to put into language all that was actually felt. Then the philosophies based on epistemology take into consideration only a fragment of experience; and as such they are incomplete. If they claim completeness, they are faulty.

The second fallacy is that of verbalism, when one is gifted with an artistic power, he seeks to express his experience through metaphor. In a sense, all language has metaphor at its very basic structure. If one seeks to remove metaphorical expressions even from ordinary language, one will realize the impossibility of saying anything. The logical formalism of this century undertook linguistic analysis; and the eagerness to scotch metaphors has led to symbolic constructions. Logical positivism did well to draw our attention to the metaphorical structure of language. But what it has failed to do is to analyse the metaphorical structure of all experience.

Adhyāsa is a principle that recognizes the metaphorical structure of experience and seeks to explain it convincingly. Metaphor appears when the attributes of one object are apprehending as belonging to another. Thus the lion of the Punjab is not actually a lion; but he has those qualities that distinguish a lion among the animals, and they appear at the human

level. Metaphor needs two objects. These are juxtaposed or blended. There results a third entity. Thus we have ropes and snakes in the actual world. In the experience of a rope as a snake, we have neither a rope nor a snake. We have a third object which claims to be a snake. Lions and men are in the world. A certain individual is not a lion, not even an ordinary man, but a man claimed to be a lion. Accordingly Śaṅkara defines *adhyāsa* as 'an awareness, similar in nature to memory, that arises in a different ground as a result of some past experience'. It is 'the appearance of one thing as something else'. It is '*atasmiṁstad buddhiḥ*'.

Language is metaphorical and experience is metaphorical. The two components in language giving rise to metaphor are sounds and meanings. The two components at the basis of experience are said to be Brahman and Māyā. Confusing one with the other, we get the world of appearances, the grandest metaphor of all. The status of Brahman and that of Māyā may be examined later on. What is relevant here is to recognize that there is the mataphorical structure of language and of experience. If the positivist were to extend his logical analysis to the field of experience too, he will arrive at the concept of *adhyāsa*.

What does metaphor do ? The metaphor, the lion of the Punjab, distinguishes this individual from others. It makes him more determinate. The rope appearing as the snake makes it more specific, more determinate. The more determinate (*savikalpaka*) an entity is, the more metaphorical it is. Metaphor claims to be real always and completely. If a face is apprehended as a moon, it is no doubt determinate; but it is not completely true. That is, determinateness makes an entity an appearance, an object of experience and knowledge. Such an object cannot be ultimately or absolutely real; because no metaphor is so. Thus the God of religion too is an appearance because He is another metaphor. And metaphors are needed in actual life, even if they are not absolutely real.

A DREAM COME TRUE

Mr. Ernest Briggs

Country-bred, I consider myself fortunate that I live far from the press and turmoil of the city in which I work, and still within easy walking distance of much unspoiled scrubland containing gentle hills and little watercourses.

Owing to an accident sustained earlier in the year I have not been rambling through the hills for some months, but a week or so ago I spent Saturday afternoon walking through the bushland, sitting down to rest by a little stream that babbled brightly through a narrow channel as it sought the sea.

Sitting on the sun-dappled grass beneath a widely spreading tree, I suddenly became aware that I was looking at everything around me with a new-found clarity of vision, so that I observed everything freshly. Illness, like tears, can marvellously clear the sight so that one is enabled to see surpassing miracle in things of everyday, and even the commonplace grows magical.

Presently my attention was drawn to a spot of colour in the grass beside me, and looking more attentively I saw a flower as blue as a cornflower; that pure translucent blue that one sees fleetingly in moments when the fall of light far out to sea is exactly enchantment.

I rolled over on the grass to see the flower more clearly, taking a small magnifying glass from my pocket as I did so. Under the glass, the flower became a form of exquisite delicacy. I marvelled at the petals, the purity of the line, the consummate detailing, the almost incredible fragility of their texture, the richness of the veining, the glow upon the colouring. Then, I thought, 'How often do we walk on wonder, and we never know!', and suddenly a fragment of a song began to stir in my memory, and as it drifted into my consciousness, I recognized it as a lyric from the Rodgers and Hammerstein musical-play *'Flower-drum Song'*—'A hundred million miracles are happening every day!'

Truth is where one finds it, and looking again at the flowering weed, I thought, 'How rich are those who see things freshly because they see them simply; who out of small familiar things find wonder as did the Elfin Painter in a poem of Alfred Noyes':

He painted the things that matter,
The tints that we all pass by,
Like the little blue wreaths of incense
That the wild-thyme breathes to the sky,
Or the first white bud of the hawthorn,
And the light in a blackbird's eye.

Pondering so, another snatch of song came into my mind, strangely enough, also from a Rodgers and Hammerstein musical, *'South Pacific'*, in which it is sung by the Tonkinese woman, 'Bloody Mary':

Happy talk,
Keep talkin' happy talk. . . .
You got to have a dream,
If you don't have a dream
How you gonna have a dream come true?

and then, I thought, 'That little flower is a Dream come true; a Dream that once was in the Self-wrought rapture of the Eternal Spirit, in which all Dreams are engendered, and through which all come true, even those that are reflected in the Dreams of dreamers among humankind.' Again a line of words ran in my mind, almost involuntarily they came from a long-memorized lyric of Arthur O'Shaughnessy:

We are the music-makers,
And we are the Dreamers of Dreams,
Wandering by lone sea-breakers,
And sitting by desolate streams;
World-losers, and world-forsakers,
On whom the pale moon gleams,
Yet we are the movers and shakers
Of the world forever, it seems.
We, in the ages lying
In the buried dust of the earth,
Built Nineveh with our sighing,
And Babel, itself, with our mirth,
And o'erthrew them with prophesying
To the old of the new world's worth:
For each age is a dream that is dying,
Or one that is coming to birth.

And lying there, my thought ran on and on in a manner that I would set down as simply as I could. Of this one thing I am supremely sure, there never yet was a Dream that failed to find its own, and move its own until the Dream came true. So many times, in so many curiously unanticipated ways a Dream has found its man and called to him; some have heard the call in strictest solitude; some have heard it in the clamour of a city street, as did William Ernest Henley:

Out of the sound of ebb and flow,
Out of the sight of lamp and star,
It calls you where the good winds blow,

And the unchanging meadows are;
From faded hopes, and hopes agleam,
It calls you, calls you, night and day,
Beyond the dark into the Dream,
Over the hills and far away.

Those who hear the call most clearly are the lonely ones, for loneliness is what the Dreamer's heart is made for, until it finds fulfilment in the All.

While it is true that man is equally as near to the impulsion of the Eternal Spirit at any point upon the globe, it is also true that it is in the silence of great cosmic things, and in the solitude that is within the self, that man in his essential life is best attuned to the finer frequencies that are exalted life. Those who have found these frequencies, and who live by them, are those who *know,* the Dreamers, the Artists, the Poets, the Singers, and the Seers—best trust all such, for their certainty is *sure*. How keenly does man need a Dream to compensate the Dole! Was there not a surpassing poet-Dreamer of the East Who trod as Man hot, dusty roads of Palestine, Who said, 'Man shall not live by bread alone!'

How poor, how infinitely poor are men without a great Dream!, for are not such Dreams the true realities of life, longer lasting, longer influencing than any human span. Was not every great achievement once a Dream—a Dream that slowly and triumphantly—came true!

The Dream, then, of itself—is it enough, or is it not enough? Not of itself alone; but a Dreamer, stirred to action by the absorption of a Dream as a sight to awe the angelic hierarchy; Is it not the fundamental reason that the omnipotence of the Eternal Spirit has not as yet subdued the selfishness of men, not because there are not enough followers of the Eternal Spirit, but merely that most of those who claim to follow, are not good enough. How paradoxical is even dedicated man, was so vividly realized by Rabindranath Tagore in the passionate humility of his great confession,

'Obstinate are the trammels, but my heart aches when I try to break them. ... When I come to ask for my own good, I quake in fear lest my prayer be granted.'

How weak, how wayward is the heart of man, and yet it is for your consolation, as it is for mine that, as man's Dream is, so shall his ultimate attainment be. The failing is with man, himself, not with the gracious Giver of the Dream. How right was Matthew Arnold when he once averred:

The seeds of Godlike power are
in us still;
Gods are we, bards, saints, heroes—
if we WILL.

Is not that one small word the key to the astonishing power of those who richly dream—'if we WILL'.

Is it not heartening to remember in an age of the Atom Bomb, and frenzied nuclear experimentation, in man's desire to master leagues among the stars, that the oldest and best-tested Way to the Stars is not through the propulsion of a few tin-cans and nuclear fission, but through the Dream that is the rightful elevation of all that is best and most enduring of man's long-questing mind, and the Immortal Spirit as reflected in his deepest quickening of self? The ascendencies of Dream are still the most vivid ways of purest elevation.

It was a little child who said, simply and earnestly, 'Lift I up, till I see, too!'. Is that not precisely what surpassing Dream will do for man, exalting and ennobling as mind and vision are intensified? Life is made holy by the Dreams of men, for greatly, richly, does a Dream endure. Think of world-civilizations that have

come and gone; towers that are dust, and palaces that are down, and yet the greatest of these changes had no power to subdue the Dreams of men, as Mary Coleridge reminds us in her limpid lines:

> But the dreams their children dreamed,
> Fleeting, unsubstantial, vain;
> Shadowy as the shadows seemed,
> Airy nothing, as they deemed—
> These remain.

Yes, it is the Dream that most truly stems the insolence of the World of Time. Then, let men be properly heedful of the Dreamer, for Dreams have a way, that is both exasperating and disconcerting to the material world—of *coming true*. Our own Australian poet, the veteran classicist, Bernard O'Dowd, attested the inherent truth of those words, in one of his most notable lyrics:

> They tell you the Poet is useless, and empty the sound of his lyre,
> That Science has made him a phantom, and dimmed to a shadow his fire;
> Yet reformer has never demolished a dungeon or den of the foe,
> But the flame of the Dream of a Poet pulsated in every blow.

There is one thing that is stronger than all the armies and the armaments of the world—a Dream, whose time has come. Long, long ago there was a Dream of a world of men at Peace—angels sang of it at Christmastime, and kings and shepherds cherished it within their heart. It is a Dream that has within itself the seal of Truth. Let men be rightly heedful of the Dream of Peace, even in a time that is loud with the clash of arms, for it is a Dream of God, a Dream of Man, that one day *shall* come true.

Where was I?—looking at a weed?—no, no; pondering attentively a Dream come true!

> A hundred thousand miracles
> Are happening every day! ...
>
> You got to have a Dream,
> If you don't have a Dream
> How you gonna have a Dream come true?

If you would like it phrased more personally, I offer you these words of John Drinkwater:

> O Spirit of Wisdom, run,
> As the wise wind to-night,
> Through me, and make my crazy times all one;
> Upon the trouble of my blindness bring
> Light, and forever Light.

MAN: A DROP TO MAKE THE OCEAN

Sri B. S. Mathur

Life remains a mystery, difficult to unravel. It is so inspite of regular thinking on the part of man who sees, acts and accomplishes, and then makes history.

There are moments of distress and defeat; life sounds unreal and a snare. Yet life goes on; yet God goes on creating and does not rest. God has put in a challenge and it has to be faced. That is God's expectation.

There is a rose; it smells and it gives a feeling of loveliness and delicacy. But it is not without its thorns; it has its dark side, the cruel side that pains. And that

side might teach, might soar high to meet and mix with his Creator.

There is night, a continuous reign of darkness; but it must end in contrasting light of day when man can see light, can go ahead with his adventure, of sweetness and light, and do what is expected of him, enacting of a fascinating drama of life, of accomplishments that might be enduring and that might quicken life further and more life might thus be forthcoming. The dumb night certainly dreams of the days to be.

A mixed feast is presented to man and he has to be thankful. In the *Universitas* of 1964 (Vol. 7, No. 1) a German Review of the Arts and Science Quarterly, English Language Edition, there is a rendering of a German poem by Friedrich Holderlin:

> I learn this. For never, to my knowledge,
> Did you, you heavenly powers,
> Like mortal masters, aim
> To lead me the smooth way.
>
> Let man try everything, the Gods say;
> Strong from mixed food learn thanks for everything;
> And let him know his freedom
> To set forth where he will.

Life has been penetrated; it has been felt, tasted and commented upon very intelligently and with that depth that a real seeker enjoys. Life, as said always, is not a smooth affair. There are complications. There are stones, and they have to be removed or they have to be levelled down to make the road, the road to success. This is man's burden on earth and he must carry it, carry it through, to be even with God and to reign in bliss, in advent that proclaims man's divinity, his emanation, in his deeds, dreams and visions.

Indeed, there looks a reflection, something that takes away some bit of divinity from God, who is here represented to act like 'mortal masters' not interested in the 'smooth way' for man on earth.

And so the beautiful advice by the poet: 'Let man try everything'. Also let him 'learn thanks for everything'. The poet is emphatic on the burden of man. Man must be free; he must set forth where he will.

This is pure celebration of man's intellect joined with his efforts, and there is promise of everything, all manner of joy and flowering. Here is the voice of science heard long ago in the eighteenth century for Friedrich Holderlin lived during 1770-1843.

Nothing wrong, and, indeed, nothing irreligious here. It must be matter of pride of God to have his creature coming near Him to vindicate His creation. The Maker must be happy that He is a Maker of makers, that He has started creation that is fruitful and that is His own consummation, His own fulfilment in the fulfilment of man. Let us pray to be Godly to be alert and active; this is man's freedom, his real emergence, and God's manifestation on earth.

This is life's meaning. This is life's hope. A drop of life can mean an ocean, if it has seized meaning of life to live and to glow forth in brilliance of adventure onwards.

And this adventure is not to be processed all alone. It must be an adventure to include as many people as possible on earth. That is humanism that can meet Time's challenge.

Albert Schweitzer has beautifully summed up his life's experience:

'Not everything in history is destined to be overthrown in the process of constant change, as it may seem to superficial observers; on the contrary, ideals that carry within themselves ensuring worth will themselves change the drift of circumstances and grow stronger and deeper in the midst of them.'

There might be changes and revolutions but they are not to crush the ideals of man. Instead, ideals of man must have that impact, and a decisive impact, to change the course of history. That is making history, not suffering history. And this making, this creation of an atmosphere where ideals of man can stand and deliver goods, means the realization of the sacredness of human personality.

Then alone the spiritual in man will shine and a drop of life will mean an ocean of life. Shall we change the course of events?

The Vedānta says: 'The greatest error is to say that you are weak, that you are a sinner.' There is wisdom combined with experience and this combination can certainly lead to everlasting joy in the presence of limitless sacredness. Here is a statement of strength and virtue in a tremendous measure that is to manifest inner divinity of man who is an emanation from God. The effort is to be aware of one's weakness of sin. The aim is the removal of that weakness. Then only the great strength can commence its unfolding and in this unfolding there can be no room for sin. The idea is to have virtue blended with strength, and then there will be no occasion to admit that one is weak or one is a sinner. A tremendous and steady revolution is visualized.

This revolution or this development can ensue on the basis of a realization of divinity in us, on the basis of great awareness of the seat of God in us. This is what Kabīr preaches with what simplicity and passion one cannot say. Kabīr has tremendous melody in his utterances and this melody is mystical although it is based on common experiences. With Kabīr all is a matter of realization, a thing of his heart and of real and penetrating inside experience in which there is divine and unutterable joy.

Kabīr Says:

> I may never express how sweet my Lord is.
> Yoga—and the telling of beads, virtue and vice—these are naught to Him.

Kabīr is tremendously deep and he is speaking from real inside awareness and realization. More expression of sweetness of his Lord will not do. In fact, he rightly feels that he cannot have adequate words to express his Lord's sweetness. Words will not do their duty. They cannot be a substitute for the sweetness of his Lord. Kabīr insists on a direct and first-hand diving deep into sacredness. That is getting into the Lord: and that is face to face with divinity that emanates from the Lord. Kabīr has the luck to have the splendour of realization, and he wants others to have their own realization; the lamp of God that burns in every house must not burn in vain. Kabīr continues:

> One day your eyes shall suddenly be opened, and you shall see: and the fetters of death will fall from you.
>
> There is nothing to say or to hear, there is nothing to do; it is he who is living, yet dead, who shall never die again.

Kabīr speaks with great inner vision and awareness. Here is a message of hope and sacredness. God must be revealed in us. And then death will have its cessation. There will be life of deathless joy and sacredness. This life can be a reality in the inner realization. The lamp is burning and it has to be seen, and seeing it, there must follow instant and steady stream of sacredness that will wash away death and dispel the darkness that accompanies it.

Realization itself is a strength that cannot die out. Once it is with us, we have got round and we have divinity in our possession. Kabīr does not fester upon

external religion. 'Yoga and telling of beads' are naught to Him, his Lord.

To the apparently religious of the world, Kabīr might look rather strange and unreasonable. He might be considered a revolutionary. That he is indeed, a tremendous revolutionary, ever keen on realization of God. He is not a philosopher, or a religious thinker. He lives religion and he is in a happy position to communicate his experience bathed in sacredness. God's man he is and he wants God to be near us. The implications are infinitely significant. We have to live God in our deeds, dreams and visions, in our entire existence of thoughts, dreams and deeds. Kabīr thinks of entire man, man of the world, man of God, man of visions. He cannot think of man without God. He is essentially a realist and he has an experience to communicate. That is his philosophy of life, and behind that experience, and after that experience, there is the great existence of the Lord who is always near us. How sweet that experience is he cannot say. He wants you to experience the sweetness. You need not express it; you have to live it.

This is Man: a drop that can make the Ocean—a vastness of achievements that is expected of him. Let us look to the sky of tomorrows, the ocean of tomorrows. That is our Hope.

Let us pass into Tomorrow,
Of Greatness and Glory,
The Eternity that is to be,
If Man is what he is to be,
An image of endeavour and light—
Flowering into shapes infinite and gay.

RELIGION AND EXISTENTIALISM

Sri A. B. Shivaji

Man, in this material age, does not like to think in terms of religion. He thinks in terms of his existence alone. This notion of the 'existence' has given birth to a new philosophy which has been known as Existentialism.

Existentialism has been defined by several thinkers according to their own bent of mind. Some call it the philosophy of irrationalism, while others try to prove that it is a philosophy of faith and crisis. There are others again who hold that it is the philosophy of disillusion and despair. The movement of existentialism has made every thinker to think and reflect on the life of man according to his own spirit of freedom. This has made the thinkers divided in their views on existentialism into two groups—theists and atheists, although both theists and atheists uphold that the existence is prior to the concept of essence.

Kierkegaard, Karl Jaspers and Marcel Gabriel are theists who in some way believe in God and Heidegger and Jean Paul Sartre are atheists for whom God has nothing to do with the values of man. In one sense they do not bother about whether God exists or not.

Kierkegaard, who is one of the chief exponents of this new movement, has given the first call to make revolt against Hegel's dictum 'the rational is real and real is rational.' He emphasized more or less on essential qualities of witness for truth. He had become tired of the official Christian-

ity. He fought against the 'silk and velvet priests' and tried to conceive the idea of a philosophy of life in its depth and understanding. In his writings he condemned ever increasing passions and in philosophical terminology he tried to find out the meaning of 'anguish' of man and coined his own phrase that 'truth lies in subjectivity and subjectivity is truth'. An object can never be a subject. The God who is subject can never be conceived intellectually. It is beyond the arena of mind. Kierkegaard is of the opinion that truth is bound with existence and not with essence so far as man is concerned. This point has been clearly explained by Dr. S. N. L. Shrivastava in the following lines :

'The existence which precedes essence is the cardinal principle of existentialism and the one which has been given the name to the movement. This principle, which is applicable to man is best understood when contrasted with its opposite principle viz that essence precedes existence which is applicable to material object, say, a paper knife one cannot suppose that it has been brought into existence without essence, i.e. the manner in which it is made and the definite purpose for which it is made. In the case of man also, according to the theists, the individual before he is brought into existence, exists in the mind of God or his essence is there in the mind of God.' (*Aryan Path,* Vol. XXXI, July 1960, p. 309)

Religion has also been defined, like existentialism in various ways. It is sure that religion has also concentrated on man who is all in all in the universe. He is superior to all creatures on earth. Man is not merely a bundle of passions but he is instrument in the hands of God and religion is the medium through which he enters into the realm of eternal values. Religion does in no way ignore the importance of man in so far as his existence on the earth is concerned.

The second cardinal principle of existentialism is communication which demands belief. This view has been brought forth by Marcel Gabriel. He thinks of the relation of God and human being. For him 'God is not He but Thou.' He has respect for God. The word 'Thou' indicates a lofty position of God. Marcel holds the belief that there is no life for a man without God as Nicolas Berdyev writes in his book that, 'man without God is no longer man.' (*The End of our Time,* p. 309) A religion is always sustained by the faith of its followers. A devotee keeps the relation with God either by worshipping Him earnestly or by self-surrender to Him. Marcel has turned down the dictum of Descartes—'I think therefore I exist' as 'I exist therefore I think' and opened the door for 'choice' which is the third point of importance in existentialism. Man by making a choice simply does not think of his particular self only but he includes all in constructing a pillar of moral life. A man, it is said, is an architect of life and with the help of choice either he serves God or demon. By taking the right choice he enjoys the company of the ever shining, omnipresent and omnipotent.

The second group of existentialists who are atheists though not materialists, consists of Martin Heidegger and Jean Paul Sartre. Heidegger holds the theory of '*We relation*' which forms the basis of the personality of man. He respects this personality of man.

The technology of modern age has made man feel insecured. Though Heidegger tries to defend the 'personality of man' from the danger of being deviated from its lofty ideals yet he has no faith in the existence of God. He does not care to uphold the idea of God in proper sense but puts forth the concept of *Being* which is

the source and sustainer of particular existence. His *Being* is rather a spiritual reality. We can infer from his philosophy that though he does not speak of God in terms of theology, he speaks of the primordial spiritual *Being* which is the root of all reality.

The next atheist Jean Paul Sartre, the nobel prize winner, who holds that man, as he stands, is the highest reality. To him, man is free creative being. He does not receive commandments to be executed from a divine being or God above him or from a *a priori* realm of eternal values existing everlastingly. He is free to do whatever he likes and vindicates his authentic being on the plane of freedom. Sartre does not take pains to think of God. He has nothing to do with the existence of God. In his writings, he does not mention any argument to deny the existence of God. Arguments for or against the existence of God, he says in his book *Existentialism and Humanism* are 'totally irrelevant' to his point of view.

True it is that the concept of existentialism has added to some dignity of man but this dignity can only be justified when it is supported and sustained by religion. The idea of the dignity of man is nothing new and it has been handed over to our civilization from the antiquity.

Existentialism is therefore a new name for an ancient method. The Upaniṣads and Buddhism insist on a knowledge of the Self (*Ātmānaṁ viddhi*). They tell us that man is a victim of ignorance, *avidyā* which breeds selfishness. So long as we live our unregenerated lives in the world of time governed by *karma* or necessity, we are at the mercy of time. The feeling of distress is universal. A sense of blackness overtakes the seeking spirit which makes the world a waster to live a vain show. Man is not the final resting place. He has to be transcended. Man can free himself from sorrow and suffering by becoming aware of the eternal. The awareness, this enlightenment is what is called *jñāna* or *bodhi*. (Dr. Radhakrishnan: *Indian Philosophical Congress*, Silver Jubilee Commemoration Volume, 1950)

Religion and existentialism are not different poles apart but they are the two wheels, as if, of the life. The destination of both is the happiness of man in true sense. The two are complementary to each other. The only difference is that religion seeks the inner value while existentialism seeks the outer value which has been misunderstood by existentialists. Man is the centre for both. Both can be fused in one if existentialists are willing to grasp that. 'Religion is not reflection on life, it is the sympathetic understanding of life, it is living experience, it is the direct contact with the living reality.' (M. N. Sircar: *Hindu Mysticism*, p. 3)

EDUCATION FOR LEISURE

SRI JAMAN LAL BAYTI

Ida Craven defines leisure from the sociological point of view and means simply freedom from activities, centring round the making of a livelihood. It is the time when some one works according to his sweet will. Dr. Ranganathan defines the term in his own way: 'Leisure means unoccupied with work forced by physical, economic, hygienic or spiritual necessities'. According to dictionary meaning 'it means

unoccupied time or period; freedom from pressing business'. It is not laziness.

Importance of Leisure

Leisure is virtue. We can recognize the culture of a country from the use of leisure by its citizens. Two factors are necessary for the growth of civilization. There must be the possibility of an accumulation of wealth and there must be enough leisure. In ancient days only a minority of people had both the wealth and the time necessary to develop tastes and cultivate manners.

The modern technological civilization also gives rise to what we may call spare time. The secondary school boy when he leaves the school, enters into another world where there is more and more leisure. It is therefore necessary that he is trained in the school to use his leisure profitably.

It should further be realized that it is in leisure time that a civilization is effectively built up. An individual creates when he is free. He writes poetry, enjoys music or produces a beautiful specimen of art or craft. But the foundation of these creative activities is laid in the school, since the real nature of human children is to create and the fundamental need of the human adolescent is self-discovery and self-realization through creation. In these early stages, creation is a much more personal thing than is possible under the class system of teaching or in the system of organized games. It finds its fullest expression in those occupations which are generally regarded in nearly all schools and colleges as side shows or side tracks.

The creative leisure time activities bring results which cannot otherwise be obtained. First, they give opportunity for individual expansion and develop a critical mind. Secondly, they give the opportunity for providing concentration spontaneously. Thirdly, they give the boy a chance of cultivating wider interests, developing new faculties—intellectual, imaginative and manual. These will open up to him varied fields of happy constructive employment in his leisure later on. It is noticed that in places where the leisure problem is tackled, a new quality is generated. It helps a person, as Mr. Coade says 'to be one's self, to be real'. He is freed from activity dictated by utter necessity and uses his active leisure most often either in the act of 'direct creation' e.g. in art, drama, music, painting, modelling, writing constructive thought or in what might be called 'positive receptivity' e.g. in the contemplation of all things which are noble.

Education for leisure is again necessary for combating juvenile misbehaviour and actual delinquency. 'At the lowest estimate fifteen to twenty percent of our teenagers are juvenile delinquents'. It should be realized that the boys who lead a gangster life after school hours frequently do it because they have nowhere to do the things they want to do, no outlet for their urge towards adventure and experiment, no means of exerting their capabilities.

Finally, the leisure activities are of vital importance as being not only indicative but also formative of one's character. In an illuminating paragraph Dean Inge puts the matter in a nutshell:

'The rank of the individual soul, of our own self our personality is determined by the things we are interested in, by the things we love. What we love, that we see; and what we see that we are. There is no escape from this law. Where our treasure is, there will our heart be also. It is of no use to fill our days with work which we consider useful, the moment that tension is relaxed our minds fly spontaneously to thoughts of ambition, self indulgence or some favourite frivolity. The mind is dyed by the colour of its thoughts; its leisure thoughts.'

According to Prof. Ranganathan 'every-

body works in three references: (*i*) for livelihood, (*ii*) for leisure, and (*iii*) for satisfying the creativity. A happy person is one who observes all the three aspects in his work in action'.

Use of Leisure and its Problems

There are many aspects which are closely associated with the fundamental problem how to utilize leisure:

(*i*) Due to industrial economy, we have lost the art of entertaining ourselves. The real training in the art of utilizing leisure which persisted through centuries in our folk ways and festivals, has disappeared. A social lag has been created. We have lost the old methods of utilizing the leisure but have not evolved new ones to replace them.

(*ii*) Nothing is so detrimental or dangerous as the misuse of leisure. Indeed the misuse of leisure is the misuse of life. It is hardly possible to have any amount of our life which is unoccupied. Leisure must be occupied fruitfully. Unharnessed leisure will cast us away. It will burn us like uncontrolled fire. Empty mind is the devil's workshop, though a hackneyed saying, conveys to us the real dangers which threaten the very functioning of our social, national and international organizations. The escape forms of leisure such as excessive indulgence in light pursuits may create individual and social troubles. The harmful results of the misuse of leisure have always resulted in the degradation of the individual personality and the degeneration of the nation.

(*iii*) The scientific era has given birth to two of the outstanding characteristics of our public and private life—fear or suspicion and the absence of any definite aim. The real difficulty at the root of our woes is the lack of definite purpose. G.B. Shaw once said, 'To be in hell is to drift and to be in heaven is to steer'. In the absence of faith and unity of purposes, we cannot solve our personal or national problems. The greatest tragedy of the modern age is that we have lost faith in life, in ourselves and in others.

(*iv*) The leisure is our physical as well as mental and emotional necessity. In the past the distribution of leisure was in accordance with these needs. There was a close connexion between the leisure and nature. Unfortunately this link has been lost in the modern times. The present distribution of leisure has become most artificial due to the necessity of keeping the concerns going on. This artificial distribution of leisure has resulted in our over-reliance on the commercialized and artificial means of recreation which are sources of more strain on our nerves than of relaxation. It is rightly said the machine age has presented leisure to us on a silver plaster.

Nature of Education for Leisure

To educate some one for leisure is not an easy job. The question arises that whether education for leisure should be liberal or vocational. Vocational education does not develop the mental outlook. But recent researches in the field-place at times reverse the results. However, vocational education may be a liberal education and *vice versa*.

Adult and child, men and women, business men and labourer enjoy their leisure in their own different way to get maximum benefit. Education for leisure must be organized in such a way that after learning in the school the adult may co-ordinate his interests and attitudes with the everyday life. Proper and right habits and attitudes can be developed only in the beginning of life.

Precautions for the Education for Leisure

While educating for leisure we must

keep in mind the individual differences. It should increase the efficiency and should not lose the man.

Individual becomes happy when he gets the opportunities for self-expression and creative purposes. We must also consider the existing moral and social issues of the society while we frame the curriculum of education for leisure. This education should be based on tolerance, self-reliance, consideration for others, respect for individuality and so on. We can look to the system of education as a redeeming factor to provide suitable and adequate solution to the educator acting as an agent for the attainment of this mission. Education can help in the solution of these problems in the following ways:

(*i*) In facing the problem of the enrichment of leisure time, the educational institution has to play an important role. It must provide activities to occupy the leisure of the youth. While providing these activities the guiding principle should be active participation rather than passive observation. Physicians and psychologists both urge the necessity of having some kind of hobby to fill in the leisure time and to provide an outlet for creative impulses. An interesting hobby gives to the mind what rest and sleep provide to the tired body. There must be co-curricular activities of different types to suit the needs and temperament of different students.

(*ii*) It is the primary function of education to change the outlook and approach towards the different problems of life by instilling a broader and comprehensive sense of social, national and international understanding. The citizen must be essentially co-operative and not competitive in his approach to private and public problems. This new outlook will promote corporate life and eliminate fear and prejudice. Nine-tenths of our worries are due to the prejudice of maladjusted educational processes. The task of education is to produce the whole man whose citizenship is learnt not only from school but also from the daily creative and co-operative experiences in working hours and in leisure. It is the tremendous task and privilege of the educator to pave the way for the well-being of the next generation of citizens and guide them into the way of peace.

(*iii*) It is also the duty of the educator to remedy the disease of aimlessness in life. It is useless to discuss the profitable use of leisure so long as life is devoid of any purpose. Single-mindedness is the key to success and happiness in life. There should be a close relationship in all our activities of work and leisure. It is this unity that guarantees the right use of leisure.

(*iv*) Escape forms of leisure activities such as races, movies should not be encouraged as they do not solve the problem of leisure permanently but promote in us a sense of shirking and escaping from the facts and realities of life. The education for leisure should aim at liberating the spirit in a positive manner that is, our leisure time activities should be directed towards some definite standard and aim. It should train the individual to be real and natural and not imaginative and fantastic. It should teach him to utilize his leisure in either of the two ways: (i) According as the spirit moves him—in the acts of direct creation i.e. art, drama, music, building, modelling, writing, composing or in positive receptivity i.e. contemplation of things which may enable one to feel in the words of Vanghor:

> Through all this fleshy dress
> Bright shoots of everlastingness.

The latter may also be called responsiveness to the majesty and grace of all that

lie at the root of the great works of creative art and craft. In this age of rush and tension, it is the practice of this creative receptivity in leisure which can save us from the horrors and the dangers of scientific materialism.

(v) Religious education can give a new colouring and definite orientation to our activity of leisure and can help us in enlightening and ennobling our life directed towards the attainment of self-realization which is the supreme end of humanity.

Present Position of our Education

It has been fully realized in our country that the school or a college is no longer a mere place of formal learning but rather is a living and organic community, training its pupils in the art of living. Social, cultural and physical activities there find a definite objective. But the position is not yet very happy.

Leisure is a challenge both to the teacher as well as to the students. The teacher finds it difficult to adapt himself to the demands of leisure which new education needs. He flees from the responsibility and erects in its place imaginary idols. Sometimes the idol is in the form of a crowded curriculum, sometimes in examination results and sometimes in specialization. The student in his spare time alternates between the periods of bored stagnation and the period of futile or destructive eruptions. For combating the situation the majority of the institutions provide as little leisure as possible.

Thus we see that education for leisure is a vital problem both for the individual and the society, for the educator and the student. It should be the most vital concern of every progressive state to see that its citizens spend their leisure wisely and well because it is the use of the leisure which determines the cultural, intellectual, emotional advancement and the efficiency of the society and the educator has to shoulder this responsibility of taking the lead.

NOTES AND COMMENTS

IN THIS NUMBER

We are grateful to Swami Lokeswarananda, Secretary, Ramakrishna Mission Ashrama, Narendrapur, West Bengal for his beautiful English translation in regard to the article: 'Swami Vivekananda' by Sri Panchkari Banerjee.

Swami Nikhilananda, Head of the Ramakrishna-Vivekananda Center, New York, U.S.A., focuses our attention to 'The Power of Purity' and quite aptly remarks, 'The different religions of the world may quarrel about dogmas and creeds, but all agree on purity as the one condition of spiritual illumination'. The article is the text of one of his routine lectures.

Goethe's Faust is not merely the character of a drama; he is as real and living as anything. S. Subhas Chandra M.A. (Osmania), Dr. Phil. (Cologne) and a noted scholar carrying on his research work in Sorbonne, Paris draws in his present article a brilliant portrait of 'The Fall and Redemption of Goethe's Faust'. Placed on a broad spectrum of well documented references the article proves to be a literary treatise of considerable depth and significance.

P. S. Sastri, M.A., M.Litt., Ph.D., Head of the Department of English, Nagpur University presents in his article a learned elaboration of the doctrine of 'Adhyāsa : Metaphorical Structure of Experience' and describes 'this world of appearances' as the 'grandest metaphor' of all.

'Life is made holy by the Dreams of men, for greatly, richly, does a Dream endure'. The article 'A Dream Come True' is a soliloquy of the thoughtful poetic mind of Mr. Ernest Briggs of Brisbane, Australia on the great Dreams of man, past and present.

Man has a great destiny to fulfil and at the same time a burden of responsibility to carry. In his short article Sri B. S. Mathur, Principal, M.M.H. College, Ghaziabad gives us a pen picture of that 'Man : A Drop to make the Ocean'.

Sri A. B. Shivaji, M.A. and a Research scholar makes a short review on 'Religion and Existentialism' in his article on the subject.

Sri Jaman Lal Bayti M.A., M.Ed., Sahitya-Ratna of P. G. Basic Teachers' Training College Sardarshahr, Rajasthan studies in his article the problems and possibilities of 'Education for Leisure'.

REVIEWS AND NOTICES

CRITIQUE OF INDIAN REALISM (With a Foreword by Dr. S. Radhakrishnan). By Dharmendra Nath Sastri. Agra University Press. Pages xxxii+562. Price Rs. 35.

This book is the outcome of years of patient and painstaking research in a comparatively unexplored region of Indian philosophy. Both the Nyāya and the Vaiśeṣika systems of Indian thought have a continuous history lasting over several centuries. Roughly this long period of development can be divided into three stages, the pre-Buddhistic, Buddhistic and post-Buddhistic. The first stage lasts up to the end of the fifth century A.D., the second from the sixth to the eleventh and the third from the twelfth century onwards. The first period saw the beginning of the two systems, the Nyāya-Sūtras and the Vaiśeṣika-Sūtras and the commentaries by Vātsyāyana on the former and by Praśastapāda on the latter. The Nyāya is mainly a system bearing on Logic and Epistemology while Vaiśeṣika, apart from its physico-chemical theories, is essentially a work on metaphysics and ontology. From very early times, however, it was noticed that there were certain deep-seated affinities between the two systems. These related to their general philosophic outlook. Both were animated by the spirit of positivism and realism and consequently both believed in a pluralistic universe. In the course of their independent development these tendencies became well-marked and in the second period the two were amalgamated into one composite system and came to be known thence forward as the Nyāya-Vaiśeṣika. In the third period the metaphysics of the Vaiśeṣika receded to the background for historical reasons and the logic of the Nyāya occupied the sole attention of the Navadwīpa school, chief of whom was Gaṅgeśa. It was during this period that manuals like the *Tarka Saṁgraha* and the *Nyāya Siddhānta Muktāvalī* came to be written dealing with the composite system.

The Vaiśeṣika is a realistic system. Its fundamental principle is that our knowledge exactly conforms to reality and that for every cognition of ours there is a counter part in the external world. Thus there is no subjective or mental factor involved in knowledge. In the judgement 'This piece of cloth is white' there is the perception of a substance and also the perception of white colour. The two are separate entities held together by a kind of relationship known as *samavāya* which is independent of them and equally objective. Thus *dravya, guṇa, karma, samavāya* are all independent categories.

During the second period the *naive* realism of the Vaiśeṣika came in for severe criticism at the hands

of emient Buddhist logicians, especially Dignāga. He held the view that the mental forms which he called *sāmānya-lakṣaṇas* played havoc with the unique particulars called *svalakṣaṇas* with the result that we were for ever shut out from reality. We had no access to the thing-in-itself. Dignāga's view bore a close resemblance to that of Kant. As there was free exchange of ideas, naturally there arose a violent clash between Buddhistic Idealism and Vaiśeṣika Realism and the conflict continued with unabated vigour for six long centuries.

But the Vaiśeṣika thinkers did not budge even an inch. Rather they became more and more stiff and made an all-out effort to defend their stand against the Buddhistic onslaughts. Uddyotakara, Vācaspati Miśra, Jayanta and Śrīdhara made a determined stand against the criticism. In their attempts to defend the realism of the Vaiśeṣika they were forced to take up more and more extreme positions which landed them in obvious absurdities. They had to admit that cause and effect were independent entities, though the two occupied the same space. They had also to admit that a substance came into being and remained qualitiless for one instant. By the same token, they were compelled to admit that even after the destruction of the substratum an attribute remained suspended in the air for one instant. These positions were blatantly absurd but they were forced on them. The Buddhistic logicians could easily show that a substance without any quality was not open to sense-perception and was therefore fictitious. Similarly they could show that the Vaiśeṣika theory of causation came dangerously near to their own view known as *pratītyasamutpāda*. Common-sense realism, as Bosanquet has observed, pushed to its logical conclusion, ends in subjective idealism. Thus Vaiśeṣika thinkers lost the battle.

The author has clearly and lucidly traced the developments which came on the Vaiśeṣika system during the second period. In doing so he has given an excellent account of the essential doctrines of the system. It is a scholarly work which will prove of immense benefit to advanced students of Indian Philosophy. It is a substantial contribution to the extant literature on the subject.

M. K. VENKATARAMA IYER

THE HERITAGE OF ŚANKARA. BY S. S. ROY, Reader in Philosopy, Banaras Hindu University. Udayana Publications, Allahabad. 1965. Pages 230. Price Rs. 25.

That Śaṅkara was a Buddhist in disguise was revived in recent times by Sri Vidhusekhara Bhattacharya in his edition of Goudapāda. Dr. Mahadevan in his study of Gauḍapāda has upheld the traditional Advaitic approach. Mr. Shiva Shankara Roy in the present work has come forward to refute the charge against Gauḍapāda and Śaṅkara. Buddhism and Advaita have advocated different concepts, though their terminology at times and their methodology appear to be similar.

The first chapter is a neat summary of the main charges against Gauḍapāda and Śaṅkara. Mr. Roy has unjustifiably accepted the traditional view that Gauḍapāda was the teacher of Śaṇkara's teacher. According to the *Śrī Vidyārṇava* of Vidyāraṇya, Śaṅkara was the seventh in succession from Gauḍapāda. According to Philostratus and Indian tradition, Gauḍapāda was the teacher of Apollonius of Tyana, of the first century. Gauḍapāda was not aware of the later developments of Vijñānavāda; for he knew the Laṅkāvatāra beside the Madhyamaka texts. But the dialectical method is not a Buddhist one, as Mr. Roy states (p. 18). It appears earlier in the views of Sañjaya, and still earlier in Yājñavalkya. The original source appears to be the *Nāsadīya-Sūkta* of the *Ṛg-Veda*. The negative dialectic is Vedic and Upaniṣadic.

The second chapter deals with the alternative interpretations of the Upaniṣads. Here the author fails to take note of the principle of *eka-vākyatā* which is the basis of any interpretation acceptable to the Indian tradition. The third chapter surveys the legacy of Gauḍapāda. In this survey one expects an account of Sureśvara who fought against the Vijñānavāda; or of Padmapāda who distinguishes his master's position from that of the Buddhist Vijñānavāda when he begins a section with the words: *atra māhāyānikaḥ pakṣaḥ samarthitaḥ syāt.* Mr. Roy ought to have considered Padmapāda's reply to this Pūrvapakṣa. Moreover, an attempt was made even in Buddhism by Santarakṣita to blend Vijñānavāda with Śūnyavāda, but Mr. Roy denies such a possibility (p. 45).

The fourth chapter is a provoking one. It is a re-examination of Śaṅkara's heritage. The author speaks of 'The Prajñāpāramitā of the Madhyamaka' (pp. 71, 92), while in reality the Prajñāpāramitās belong to the entire Mahāyāna. The treatment of 'error' is sketchy, while the consideration of 'negation' is more Hegelian and Bradleyan since the Indian sources are almost untouched here. The Madhyamaka, it is alleged, does not hold to the identity of knowledge with Reality (p. 93). But what about Nāgārjuna's identification of *saṁsāra* with *nirvāna?* Candrakīrti does not accept *upamāna* (analogy) as one of the *pramāṇas* (p. 94). The chapter is replete with Bradleyan Hegelisms. Thus we read of 'thought's self-stultifying nature within thought itself' (p. 90), 'unity

between the world and its ground' (p. 96) and the like. The problem of language would have been richer if an attention was paid to Śaṅkara's criticism of *sphoṭa*.

The fifth chapter is about the *pramāṇas* and it is well planned and executed. Regarding Chandrakīrti's objections to Dignāga's two *pramāṇas*, Mr. Roy ought to have noted the basic argument. Candrakīrti argues, on the basis of what *pramāṇa* does Dignāga speak of two *pramāṇas* alone?

The last chapter presents Śaṅkara's system as a *Meeting of extremes*. The idea appears to have come from Bosanquet's work of that title. It is an intelligent and thoughtful approach, though it is overshadowed by a study of the limitations of the Kantian metaphysics.

DR. P. S. SASTRI

NEWS AND REPORTS

THE RAMAKRISHNA ADVAITA ASHRAMA VARANASI

VIVEKANANDA SANSKRIT SEMINAR, 1966

An all-Sanskrit function as part of the programme of the 104th Birth anniversary of Swami Vivekananda organized by the Ramakrishna Advaita Ashrama, Varanasi, was held at the Ashrama on the 15th and 16th of January 1966 under the Presidentship of Sri S. N. M. Tripathi, Vice-Chancellor, Sanskrit University, Varanasi, and Justice N. H. Bhagawati, Vice-Chancellor, B.H.U. respectively on consecutive days.

The main part of the programme was an Essay and Elocution contest in Sanskrit. The subject was 'Vedānta Dharma Pratisṭhātā Yugācārya Vivekananda'. The contestants numbered 47, all being Sanskrit scholarship students from the colleges and universities of Varanasi, both boys and girls (25 for essay and 22 for speech competition). The function on both the days began with Vedic chantings.

The exclusive all-Sanskrit public function was first initiated in Varanasi by the Ramakrishna Advaita Ashrama last year on the occasion of the Birth anniversary of Bhagavan Sri Ramakrishna Paramahamsa Deva. It had proved a great success.

Welcoming the gathering this year the Secretary of the Ashrama introduced the subject and said Swami Vivekananda had conceived of Vedānta as the eternal religion of universal application. Sanātana Vedic religion is the mother of all the religions of the world today. Vedānta has been the greatest cohereing force not only of national integration but also of the entire humanity.

It was further emphasized that Sanskrit was the medium of this treasure and integrating force. It was only by cultivating Sanskrit extensively that India could preserve her national integrity, ancient wisdom, knowledge, tradition and heritage.

Inaugurating the Sanskrit Seminar Kashi Naresh Maharaja Vibhuti Narayan Singh Bahadur moved a condolence resolution all standing in silent prayer, which was read by the President. The resolution was in Sanskrit. It said: 'The efforts of our late lamented Prime Minister Lal Bahadur Shastri at Tashkent to warm up the ice and make the flow of peace out through it for the nations and humanity to benefit, was in tune with the efforts of Bhagīratha to make the Ganges flow from the bounds of snow of the Himalayas. May his soul rest in peace.'

Later Kashi Maharaja gave away the prize packets of Sanskrit books to all the essay contestants with 21 in senior group and 4 in junior group. Among the winners were 9 girl students.

On the 15th in his presidential speech in Sanskrit Vice-Chancellor Pt. Tripathi said that Swami Vivekananda was a great lover of Sanskrit. According to the Swami the future regeneration and resurgence of India greatly depended on the study and spread of Sanskrit. Vedānta which Swamiji lived and preached in his life has brought a new light and hope for the whole world at this critical juncture of world civilization. He dedicated his life for the unification of the two hemispheres of the earth and for the upliftment of the masses.

Justice N. H. Bhagawati in his presidential speech in Sanskrit on the 16th said that Swami Vivekananda was the beacon light of India. He revived the prestige of Sanātana Vedic religion and brought India to the fore front of the world. He was a living spirit of Vedānta *Dharma*. He based it on the essential truth of Vedānta namely, 'All this is verily Brahman'. Swami Vivekananda inspired and inaugurated the loving and dedicated service of needy persons such as the sick, the untouchables, and the downtrodden, with the spiritual attitude of seeing 'Nārāyaṇa' in each of them.

This is the eternal message of Vedānta. Following the footsteps of Swamiji, and bearing in mind his clarion call that man's goal is 'To seek one's own salvation as well as the good and welfare of all others', the members of the Ramakrishna Math and Mission have been striving towards the realization of the ideals of unity, friendship and mutual understanding, through recognition of one and the same divinity in all beings everywhere. The new and practical expression of Vedānta, as taught by Swami Vivekananda is enabling men in all countries to manifest the hidden glory and divinity of the human spirit.

Justice Bhagawati gave away the prizes of valuable Sanskrit books to 22 speech contestants in Sanskrit including 3 girls and 2 blind students.

The Seminar was addressed by renowned Sanskrit scholars including Pt. Baldeo Upadhyaya, Director of Sanskrit Studies, V.S.U., Mīmāṁsā Ratnam Prof. Pt. Subramaniyam Sastri of B.H.U., Dr. N. N. Choudhury, U.G.C. Prof. B.H.U., Pt. V. S. Ramchandra Sastri, Principal, Sanskrit Mahavidyalaya, B.H.U.

Thanks giving in Sanskrit composed into a poem, by Prof. Pt. T. S. Bhandarkar, Sahitya Ratna, was highly appreciated by the audience. All the proceedings of the functions on both the days were conducted in Sanskrit exclusively and the discourses were of a very high standard.

RAMAKRISHNA MISSION ASSAM FLOOD RELIEF

An Appeal

The public are aware of the devastating floods which have rendered thousands of people in Assam homeless and driven them on the verge of starvation. Even in the towns like Silchar and Karimganj stock of food-stuff is almost exhausted. Moreover due to the insanitary condition created by the floods there is every chance of an outbreak of epidemics.

The Ramakrishna Mission has started relief work in various forms in a number of villages through the Mission centres of Karimganj and Silchar in Cachar District. Doles in food-stuff or in cash are being distributed in villages and in Silchar town. From Karimganj centre test relief is being conducted among a large number of families of the backward communities spread over a number of villages. Medicines and clothes are also being distributed.

The work needs a huge sum of money. We have already started the work with the funds at our disposal. But our resources are limited and immediate help is needed to carry on the work and extend the area of activity further.

The generous public have always stood by the Ramakrishna Mission during such times of calamity to help the distressed people. We hope their spontaneous and immediate help will flow in and enable us to carry on our relief operations in a successful manner.

All help may be kindly sent to the following addresses:

1. General Secretary, Ramakrishna Mission, P.O. Belur Math, Dt. Howrah, West Bengal.
2. Secretary, Ramakrishna Mission Boys' Home. Rahara, Dt. 24 Parganas, West Bengal.
3. Secretary, Ramakrishna Mission Ashrama, Narendrapur, Dt. 24 Parganas, West Bengal.
4. Manager, Ramakrishna Math, 1 Udbodhan Lane, Calcutta-3.
5. Manager, Advaita Ashrama, 5 Dehi Entally Road, Calcutta-14.

Sd/- Swami Gambhirananda
General Secretary, Ramakrishna Mission

Dated: 12th July 1966.

CORRIGENDUM

July '66 Number

Page 297: Column 2: Line 20: read *'chirā'* for *'chinā'*.

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